THE MESSENGER.

ISSUED WEEKLY

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the sender.

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the "Reformed Church Publication Board,"
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Poelry.

ENOUGH.

I am so weak, dear Lord, I cannot stand One moment without Thee!
But oh, the tenderness of Thine enfolding!
And oh, the faithfulness of Thine upholdin
And oh, the strength of Thy right hand!
That strength is enough for me!

I am so needy, Lord, and yet I know All fulness dwells in Thee; And hour by hour that never-failing t Supplies and alls, in overflowing mea My least, my greatest need; and so Thy grace is enough for me!

Thy grace is enough for me!

It is so sweet to trust Thy word alone:

I do not ask to see

The unveiling of Thy purpose, or the shining
Of future light on mysteries untwining:
Thy promise roll is all my own—
Thy word is enough for me!

The human heart asks love; but now I know
That my heart hath from Thee
All real and full and marvelous affection,
So near, so human; yet divine perfection
Thrills gloriously the mighty glow!
Thy love is enough for me!

There were strange soul-depths, restless, vast

and broad, Unfathomed as the sea; An infinite craving for some infinite stilling; But now Thy perfect love is perfect filling! Lord Jesus Christ, my Lord, my God, Thou, Thou art enough for me!

-Miss Havergal.

Communications.

For the Messenger. ABOUT FOREIGN MISSIONS.

Rev. Doctor Davis, Editor of the MES-SENGER: — Believing that the following statement may serve to give light to your readers, and so awaken a still deeper terest in the cause, I beg a place for it in your columns, when you can conveniently spare the space. The contributions made to Foreign Missions, by our Church since October, 1863, as shown by the Treasurer's book are as follows:

From Oct. 27, 1863, to Oct. 18, 1864, \$2589 69

om Oct. 27, 1863, to Oct. 18, 1864, oct. 18, 1864, to Oct. 18, 1865, oct. 18, 1865, to Nov. 24, 1866, to Nov. 24, 1866, oct. 10, 1867, oct. 10, 1867, to Oct. 10, 1867, oct. 10, 1867, to Oct. 10, 1867, oct. 10, 1867, to Oct. 10, 1868, oct. 16, 1868, to Oct. 2, 1869, oct. 2, 1869, to Nov. 19, 1870, nov. 19, 1870, to Nov. 6, 1871, Nov. 6, 1871, to Nov. 16, 1872, Nov. 16, 1873, to Nov. 1, 1873, Nov. 1, 1873, to Nov. 1, 1874, Nov. 1, 1874, to Nov. 1, 1876, Nov. 1, 1876, to Nov. 1, 1877, Nov. 1, 1877, to July 10, 1878, July 10, 1878, to July 10, 1878, July 11, 1879, to July 11, 1880, July 11, 1880, to July 11, 1881, July 11, 1881, to July 11, 1882, addition to above sums, show-

In addition to above sums, showing the actual contributions, there were received legacies, to wit: in 1869 \$183.30; in 1871 \$1000, and in

82784 04 The above stated sums do not include interest received upon amounts in hands of ly and efficiently.

step, we would doubtless now have six or eight brethren in the Foreign field, besides native helpers, with schools and many souls won for the Redeemer.

won for the Redeemer.
Second,—That the controversy in the Church, which assumed such threatening proportions in 1865 and 1866 nearly destroyed our interest in Foreign Missions, and immediately reduced our contributions to a nominal sum. Third,—That with the dawn of peace in 1879, and the election of a Foreign Missionary, the Church, relieved of the incubus of fraternal strife, awoke to new life and has ever since responded to the wants of the Board. The compara-tively large amount of \$6315 33 raised in the fiscal year of 1881, is accounted for by the fact that some ten thousand copies of our Mission House certificates were sold, which materially assisted in paying for our Mission House in Tokio.

The unexpected demand for means to rebuild our Orphan Home, lately destroyed rebuild our Orphan Home, lately destroyed by fire, has diverted a considerable sum from the Foreign Mission cause, but this is only temporary, and our Church having taken up the latter work in good en nest, will furnish whatever may be required. What our people need is to be enlightened by their spiritual shepherds. Let missionary societies be organized in the congregations and Sabbath-schools; monthly concerts of prayer established by our pastors, missionary intelligence given to the people. certs of prayer established by our pastors, missionary intelligence given to the people, the wants of the heathen statedly made known, and the Reformed Church could and would readily give ten times what she does. There is nothing said in the Bible about either Foreign or Domestic Missions, on the other hand the blessed Redeemer commanded, "Go ye into all the world and preach the gospel to every creature." He who harps upon the old string, "We have heathen enough to look after at home," and withholds aid from the Foreign field, has read the New Testament to no purpose, has read the New Testament to no purpose, and will have a fearful reckoning with the Judge of all the earth at the last day.

Harrisburg, Aug 29, 1882. R. F. K.

ADDRESS OF REV. J. S. KIEFFER AT THE MONT ALTO SUNDAY-SCHOOL REUNION.

It is a pleasure to meet, to day, so many Sunday schools of the Reformed churches and so many members of congregations of the Reformed churches in this section of chools of the Reformed church

the Reformed churches in this section of the Cumberland Valley. We understand that this occasion is intended to serve as a reunion, not only of the Sunday-schools, but also, in some sense, of the congregations, as such, of the denomination to which we belong.

As far as we know, this is the first attempt in this quarter of our Church, to hold any such general gathering and reunion. Similar gatherings there have been, within recent years, for the members and congregations of other denominations, not, it is to be supposed, without beneficial results. It would be natural, we think, to expect, of such an assembly and conference, that it should tend to promote a common understanding and spirit among those mon understanding and spirit among those by whom it is held; to strengthen the bonds of their fellowship; to impart en-couragement and inspiration for their work; couragement and inspiration for their work to foster the spirit of unity and harmony among the churches. In particular, such an occasion ought to be influential in strengthening that denominational self-consciousness, without a certain measure of which no religious body can well be strong,

ently and lovingly of the Church which is so dear to us and to which we all of us owe so much) it is in this respect that the owe so much) it is in this respect that the Reformed Church has been perhaps somewhat deficient. Not that it is a deficiency of the first magnitude. If there must be deficiency, our beloved Church can far better afford to be deficient in this point than in some other points in which she is not deficient. Nevertheless, all must acknowledge that it is in its degree a definot deheient. Nevertheless, all must acknowledge that it is, in its degree, a deficiency and a hindrance. The Reformed Church cannot be said to possess that strong self consciousness to which she is entitled by her origin and history, by all she has been in the past and is now. And this, in the midst of a great deal of strength, has been a source of weakness, in manifold ways. It has brought it about that the Reformed Church is not known as widely and well as it deserves to be as widely and well as it deserves to be known; that there is not among its members that degree of cohesiveness and church attachment which seem to be essential in order that denominational work may get on well; that the Church has not been what men call had read that, notwithstanding the real and great progress she has made, her influence has not been exerted, and her borders have not been extended as they might have been. The Reformed Church has not been tenacious of its rights; it has been, perhaps, too ready to yield to, and to be pushed aside by others. It has been backward, rather than forward; it has been diffident, rather than bold; it has been pushed about, rather than pushing; it has been the subject of As a aggressions rather than aggressive. consequence, it has been to some extent disparaged, overlooked, left behind. It has lost much of its territory and member-

ship to other competing denominations.

On this account, we think it would be well for the Reformed Church to have a well for the Reformed Church to have a stronger self-consciousness; a more robust sense of itself and of whatever belongs to itself. We need to bethink ourselves that there is no reason why the Reformed Church should be bashful to assert itself, or in any way reluctant to claim a prominent place for itself among the various branches of the Christian Church, whether in this or other lands. No denomination has a more benorable origin and history; or a more exother lands. No denomination has a more honorable origin and history; or a more excellent Confession of Faith; or a nobler theology; or a government more in accordance with those principles of popular self-government so dear to us in this land of civil and religious liberty; or, we believe, a broader, more catholic, more tolerant

spirit. It is well for us to realize that these It is well for us to realize that these things are so; that these valuable characteristics belong, by inheritance and by present actual possession, to the Church of which we are members. It is well, not in any selfish spirit, but for the sake of our own influence and usefulness as a religious any selfish spirit, but for the sake of our own influence and usefulness as a religious denomination, that we should have a strong sense of these things; that we should have a feeling of our own legitimacy and individuality; that we should cultivate, in every lawful way, the consciousness of our own denominational origin and history, own denominational origin and history, our doctrines and customs, our principles and peculiarities. It is well that, as members and congregations of the Reformed Church, we should draw more closely together; should cultivate a more intimate acquaintance; should seek a stronger feeling of fellowship, a higher degree of church attachment and denominational co-

is necessary for self-respect and the right and successful doing of what he has to do. Whatever is more than this, is not only

useless, but positively injurious; is, in fact, very likely to be nothing else than self-conceit—a very bad sort of thing, indeed!

This quality of self-consciousness, desirable as it is, might be purchased at too high a price. We would not like to see the a price. We would not like to see the Reformed Church gain a strong self-con-sciousness at the expense of that modesty, that gentle and yielding disposition, that broad and catholic spirit, which have been among its chief characteristics hitherto. These ought to be kept, whether a stronger self-consciousness be gained or not.

Further, whatever need there may be of a stronger self-consciousness on the part of the Reformed Church, this is not her chief

need. We do not agree with those who believe that the one great need of the Reformed Church, at this time, is, that she should be more strongly conscious of what belongs peculiarly to herself, as distinguished from other religious denominations, of her own origin, her own history, her own distinctive origin, her own history, her own distinctive doctrines, principles and peculiarities. We believe this to be, at present, one of her needs, and an important one in its way, we do not believe it to be her principal need. We may, as a denomination, need a strong consciousness of what we are and what we hold, in distinction from other denominations; but still more than this, we need a strong consciousness of what we are and what we hold in common with them. The consciousness of our oneness with other brauches of the Christian Church ought even to be stronger than the consciousness of our distinction and separation from them. The truths, the docseparation from them. The truths, the doctrines, the principles, of which we need to have the firmest grasp, are not those which we hold in distinction from other religious bodies, but those which we unite with them in holding. Those things which lie at the bottom; those things which have been held by Christian people, always, everywhere and by all; those things in which they are not many but one; those things which are nd by all; those things in which they are not many, but one; those things which are common to Presbyterian, Episcopalian, Lutheran and Methodist; these are the things of which, as church members and as a denomination, we ought to have the strongest sense and the firmest grasp. The strongest part of a man's creed, and of a denomination's creed, (as was well said by some one at the last meeting of the Pan-Presbyterian Alliance,) is. ing of the Pan-Presbyterian Alliance,) is, not that which he holds apart from others, but that which he holds in common with others. Whatever appearances may be, it can never be really well with a denomina-tion which has an overgrown and domineering self-consciousness; in which the sense of whatever belongs distinctively and pecu liarly to itself overshadows the sense of its oneness and brotherhood with other branches of the Christian Church. Yes, most of all we need, not a strong sense of that wherein we differ from others, but of that wherein we are one with others; our firmest grasp

the Treasurer. For several years the interest on the fund remaining in his hands, at the time General Synod ceased to coperate with the American Board, was forwarded to the German Evangelical Foreign Missionary Society in New York. Our last remittance to the American Board was made October 9, 1865. Three things are noticeable from the above statistics. First, That in the year ending with July 1, 1882, and that it was a great mistake that we did not at the Synod of Laneaster, in 1864, signalize our twenty-fifth anniversary by sending out a missionary or two. Seventeen years have elapsed, and had we then taken that step, we would doubtless now have six or eight brethren in the Foreign field, beild. above, and separates from, the rest of the Christian world,—let us beware of that. There is no telling what this narrowing spirit may eventually bring a denomina-

May the good and noble Reformed Church to which we belong, learn to be more conscious of itself and more tenacious of its own rights. But may it be preserved from a self-consciousness that amounts to selfconceit, narrowness and bigotry. May it never lose that large, tolerant and catholic spirit, which has been one of its characteristics, from the days of the Reformation until now.

HOLD SERVICE EVEN FOR ONE.

Never omit a service on account of the fewness of numbers present. The late Bishop Randall was announced to preach in an Eastern church in behalf of his mis-sionary work in Colorado. Only six persons appeared. For a moment the Bishop hesitated. Finally he concluded that it was his duty to carry out his appointment. The question of congregation was none of his business. Accordingly the was none of his business. Accordingly the service went on, and he preached his sermon to the six people. In the collection which followed was an offering alone of \$200. This amazed him. The next day he received a note from a gentleman asking him to call at such an office. The Bishop responded. "I am one," said the gentleman, "who gave you the \$200 last night. But after getting home I did not feel quite satisfied with doing that. I propose to make up the sum to \$1,000, and here is my check for the balance."—Presbyterian.

"The question, What is a godless school? is well answered by the story of a woman recently examined for a communal school in France. Being asked if, in a reading lesson, the class should find the word God lesson, the class should find the word God what word she would put in place of it, she replied, 'I should read straight on as it was written;' and she was rejected. According to the London Spectator, this is a specimen of the crusade against religion carried on by the present administration in France. We have less and less faith in common school education that leaves out God, whether in this country or any other; and if this is the system now being pushed in France another woe for that country is sure to be sounded by-and-by."-Co.

"It would be well for the liquor manufacturers and liquor-dealers to consider calmly to what end they are drifting. Alcalmly to what end they are drifting. Already their extraordinary insolence has made hosts of enemies among those who have no theoretical or practical regard for temperance. There is no other kind of business under the sun that has so persistently and indecently dictated to political parties, and no other lawful business has so constantly violated and insolently defied the we are one with others; our firmest grasp needs to be of those grand and glorious decirines and principles which cannot be called by any narrower name than Christran. Above all, what we, as a denomination origin and history, but denominations of the Reformed Church, we should draw more closely together; should cultivate a more intimate acquaintance; should seek a stronger feeling of fellowship, a higher degree of church attachment and denominational conseiveness.

It is only, however, under certain circumstances and within certain bounds, we suppose no denomination can succeed well in the property of the people have power, whenever they please, to declare that business constraints of the policy and to make it unlawful. This a majority in most of the states have not seen fit to do, all the time hoping that moderate and reasonable regulations for the protection of the public well-which of anything belonging distinctively to our selves, but a warmer love of, and a stronger feeling of fellowship, a higher degree of church attachment and denominational conservers.

It is only, however, under certain circumstances and within certain bounds, we suppose no denomination can succeed well in the protection of the public good, defies a the one common God, Father, and Saviour, who is the one common God, Father, and Saviour of all.

So long as we must have denominations, we suppose no denomination can succeed well traffic entirely ?"—N. Y. Tribune.

Family Rending.

THE ROSARY OF MY YEARS.

FATHER RYAN.

Some reckon their age by years, Some measure their life by art-But some tell their days by the flow of their

And their life by the moans of their heart.

The dials of earth may show

The length, not the depth, of years;

Few or many they come-few or many they

But our time is best measured by tears.

Ah! not by the silver gray

That creeps through the sunny hair,

And not by the scenes that we pass on our

way— And not by the furrows the finger of care On forehead and face have made;

Not so do we count our years; Not by the sun of the earth—but the shade Of our souls—and the fall of our tears.

For the young are ofttimes old,

Though their brow be bright and fair;

While their blood beats warm, their heart lies

O'er them the spring time-but winter is

And the old are ofttimes young,
When their little hair is thin and white;
And they sing in age as in youth they sung And they laugh, for their cross was light.

Fut bead by bead I tell
The rosary of my years;
From a cross to a cross they lead—'tis well! And they're blest with a blessing of tears.

Better a day of strife Than a century of sleep;
Give me instead of a long stream of life,
The tempest and tears of the deep.

A thousand joys may foam On the billows of all the years; But never the foam brings the brave bark

It reaches the haven through tears.

SUMMER BOARDERS.

Mrs. Hinton took summer boarders; for she was a widow, and the Hinton purse was never a heavy one, and the busy little lone woman could devise no other plan by which to increase the dimes and dollars. But Mrs. to increase the dimes and dollars. But Mrs. Hinton's warm heart could not consider her boarders solely as a means of moneymaking. She made them feel welcome to the home-like, airy rooms of the farm-house, and really took a personal interest in the jaded mothers and pale children who sought health and summer rest at the Rye Farm. So it was that a few weeks before her guests began to arrive, Mrs. Hinton sat one afternoon on the piazza, with several open letters in her lap, and a thoughtful look upon her face.

face.
"They have made all possible inquiries,
the water, the fruit, about everything; the water, the fruit, rooms, scenery, the post-office and telegraph, distance to the village; but not one asked if a church was near, or what possibility for reaching it."

And Mrs. Hinton scanned the letters

again.

"It may be none of my business; but surely some of these ladies and gentlemen are church-members?"

"None of my business?" something seemed to whisper to Mrs. Hinton. "It may be your Father's business, therefore yours."

She sat with her head on her hand

She sat with her head on her hand a moment, and then rose smiling brightly to herself as she resolved:

"I must show them that they are in a Christian house; maybe the Lordis putting two kinds of work in my hands this summer. I shall try and do both heartily as unto Him."

mer. I shall try and do both heartily as unto Him."

The first evening the boarders gathered at the farm table, abundantly and tastefully spread; the buzz of talk and laughter, and the unfolding of napkins were stayed at the sight of Mrs. Hinton's bended head, and a low yet distinct voice asked for a blessing on the evening meal. There were surprised looks and smiles and covert whispers.

whispers.
"A blessing at a boarding-house table;

"A blessing at a boarding-house table, did you ever!"

But Mrs. Hinton's heart was gladdened when a lady paused near her after supper and said, heartily:

"It seems to make me feel at home at once, to hear a blessing asked at table."

And little Nell Gray slipped up and said:

of thanks.

When Sabbath came, balmy and beautiful, the ladies in crisp morning toilets, and gentlemen in their lounging suits, were gathered on the cool pizza, and Mrs. Hinton came among them saying, pleasantly:

"Our church is within walking distance; but the carryall is at the service of those who camout walk and wish to go. I hope some of you will go. Our minister will be glad to see you."

saw the angel of the Lord standing in his

But she went to church that Sunday and every other, while she was at Rye Farm. She took the Bible from her trunk, and the works of love which the antum and winter witnessed in her home and church life showed that not an angel only, but even the Spirit of the Lord had come with a still small voice to Helen Stratton. And Mr. Edwards, who had gradually let himself slip away from his Sabbath-school work before he left the city, became so interested by his visit to the country Sunday-school that seeing a need of teachers he complied with the invitation to take a class, and so delighted the boys with his genial manners and clear,

of teachers he complied with the invitation to take a class, and so delighted the boys with his genial manners and clear, ready explanations, that some others beside the teacher himself found that summer blest to their spiritual health.

There was sickly, despondent Mrs. Curtis, who at first went to church "just for the ride;" but before her summer vacation ended found such good tidings brought her by the earnest minister's lips that a new life sprang up in her heart, and she learned to lean upon the Arm that never tires, and to her the little country-church became the very gate of heaven.

"I am so glad I came here," she said, when parting from Mrs. Hinton.

And when, a few months later, Mrs. Hinton heard of her death, she said:

"I am so glad, too, for I think God gave her a new peace here."

The minister, too, was cheered and stimulated by the increase of his congregation, and the appreciative faces lifted to his, Sunday after Sunday. When Mrs. Hinton one day thanked him for a good sermon she little thought that, in striving to help her boarders, she had been God's instrument in helping her pastor also.

Only being a Christian in her own home, only speaking a word at the right time, it did not seem a great thing to do. But so great was it that the backslider was reclaimed, the faith of some strengthened, light

old on the seem a great thing to do. But so great was it that the backslider was reclaimed, the faith of some strengthened, light brought to the darkened, and the Master's cause upheld.—Domestic Journal.

SUSTAINED USEFULNESS.

Says a writer in the Atlantic Monthly:
"Nothing is more expensive than sustained usefulness." That is why so few are found equal to it. There are plenty who are eagerly willing to do some great act of useeagerly willing to do some great act of usefulness, there are plenty who can be useful at times, spasmodically useful; but those who are willing to keep it up, to "continue in well-doing," "faithful unto death"—they are not so plenty. It is too expensive. It takes all one has, all one is, to do it. It means absolute unselfishness; through devotion to something not self. And from the world we get nothing in return; not even recognition. The one act of giving a thousand dollars pays itself in praise. But the hundred acts of giving ten dollars do not bring us any notice or thanks from the public. The one act of risking our life for a fellow-man makes us a hero in men's eyes. But the constant, daily, hourly wearing of a fellow-man makes us a hero in men's eyes. But the constant, daily, hourly wearing of our health, strength and life itself for the good of others, for the salvation of their souls, bring us no earthly honor or wealth, nor aught but faultfinding and complaints. Yet it is this humble, sustained usefulness of the true servants of the meek and lowly Master that does ninety-nine-hundredths of all the real good upon earth, and that gains the highestreward in heaven. "Be ye therefore steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

POISONOUS LEAVES.

Some of our most admired flowers, which we should least willingly banish from cultivation, are associated with green leaves of a very poisonous character. The narrow long leaves of the deficial act as an irritant poison; the delicate compound leaves of laburnum have a narcotic and acrid juice which eaves purging vomiting and has of laburnum have a narcotic and acrid juice which causes purging, vomiting, and has not unfrequently led to death. The narrow leaves of the meadow saffron, or Autumn crocus, give rise to the utmost irritation of the throat, thirst, dilated pupils, with vomiting and purging. The dangerous character of aconite, or monkshood leaves, is doubtless well known, but each generation of children requires instruction to avoid above all things those large, palm-shaped leaves, dark green on the upper surface. Leaves of coarse weeds provide an abundant quots of danger, but frequently their strong scent and bitter or nauseous taste give timely warning against their being consumed. Of all our British orders of plants perhaps the umbelliferous order contributes the rankest and most widespread elements "It seems to make me feel at home at once, to hear a blessing asked at table."
And little Nell Gray slipped up and said:

"Father says those words at home, and I'm glad you do too."
It is always the first step that costs; and after that evening guests and waiters paused respectfully for the expected word of thanks.

When Sabbath came, balmy and beautiful, the ladies in crisp morning toilets, and gentlemen in their lounging suite.

ALWAYS NEW.

"How many years have I stood in this timely warning against their being consumed. Of all our British orders of plants after Sabbath, morning and evening? Now subject, I should have been spun out a flourishing ditch plant; the water hemlock, fool's parsley, must be ranked among our and preached on some scientific as ubject, I should have been spun out a flourishing ditch plant; the water hemlock, fool's parsley, must be ranked among our and preached on some scientific as ubject, I should have been spun out a flourishing ditch plant; the water hemlock, fool's parsley, must be ranked among our and preached or congregations your better that costs; and after Sabbath, morning and evening? Now subject, I should have been spun out a flourishing ditch plant; the water hemlock, fool's parsley, must be ranked among our and subject, I should have scattered my congregations to the winds of heaven long ago."

When Sabbath came, balmy and beautiful, the ladies in crisp morning toilets, and gentlemen in their lounging suits. parsley leaves are sometimes mistaken for genuine parsley, but their nauseous odor and darker leaves should prevent this. The nightshade order is another with dangerous and often extremely poisonous leaves. gathered on the cool pizza, and Mrs. Hinton came among them saying, pleasantly:
"Our church is within walking distance; but the carryall is at the service of those who camot walk and wish to go. I hope some of you will go. Our minister will be glad to see you."

There was a pause and Miss Stratton's conscience gave her a quick stab, for she had deliberately resolved "to let religious things alone while she was in the country."

"I felt," she said afterwards, "as I think Balaam must have felt when he

MAGNITUDE OF CLOUDS.

We are a little apt, in watching the changes of a mountainous range of clouds, to reflect that the masses of vapor which compose it are huger and higher than any mountain range of the earth; that the distance between mass and mass are not yards of air traversed in an instant by the flying form, but valleys of changing atmosphere leagues over; that the slow motion of ascending curves, which we can scarcely trace, is a boiling energy of exulting yapor rushing into the heaven a thousand feet in a minute; and that the toppling angle, whose sharp edge almost escapes notice in the multitudinous form around it, is a nod-ding precipice of storms three thousand feet from the base to summit. It is not until we have actually compared the forms of the sky with the hill ranges of the earth and seen the soaring Alp overtopped and buried in one surge of the sky, that we begin to perceive or appreciate the colossal scale of the phenomena of the latter. But of this there can be no doubt in the mind of any one accustomed to trace the forms of clouds among hill ranges, as it is there demonstrable and evident fact that the space of vapor visibly extended over an ordinarily cloudy sky is not less, from the point nearest the observer to the horizon, than twenty leagues; that the size of every mass of separate form, if it be at all largely divided, is to be expressed in terms of miles; and that every boiling heap of illuminated mist in the nearer sky is an enormous mountain, fifteen or twenty feet in height, six or seven miles over an illuminated surface, furrowed by a thousand colossal ravines, torn by local tempests into peaks and promontories, and changing its features with the majestic velocity of the volcano.

John Ruskin.

TIME.

Human ingenuity cannot make time. It Human ingenuity cannot make time. It can only invent methods of measuring the hours and minutes as they pass. When the earth was young, shadows cast by sunbeams noted the passing hours. From these sprang the sun-dial, which answered while the aun shone, but failed when the sky was cloudy. Then the water clocks, or clepsydre, as they are technically known, came into use. Bythese, Athenian orators were wont to time their speeches two thousand years ago. After the water-clock came the hourglass of running sand, and for three hundred years this was the common method of measuring time. Even fifty years ago it was employed in churches to inform "the elder" when he had preached enough.

Meantime various rude forms of clocks

method of measuring time. Even fifty years ago it was employed in churches to inform "the elder" when he had preached enough. Meantime various rude forms of clocks had been constructed, but none of much me. Not until the word of the pendulum in the middle word of the word of the word word of the word of the word word of the word of the word watches in the world cannot tell the time of day unless regulated with the sun. They merely show the amount of passing time. The sun shows what time it is, whether morning, noon or night.

Strange midakes are often made by relying solely en clock-time. A party of travelers, not long ago, were on their way west through Arizona. Arriving at Yuma at eight o'clock, railroad time, they were surprised to find the dining-room clock indicating an hour earlier. Still more were they aurprised, after having leisurely eaten breakfast, to learn, on embarking again, that it was but six o'clock. Strange, they thought; arrive at eight, breakfast at seven, and leave at six! Two hours gain! But the clocks were right. The first kept Jefferson City, Mo., time; the second was Yuma time; and the lask was San Francisco time. Places east and west of each other cannot have the same time. Only those directly north and south are thus favored. Could a man continually travel around the earth, keeping with the sun, he might live his allotted space of "three-score years and ten" within a single day, for the sun would never rise or set on him. It would always be day. Yet even then he could not make time is to make use of it, every moment as it comes. The only way to make time is to make use of it, every moment as it comes. Time once gone is time going forever, wh

ALWAYS NEW.

the winds of heaven long ago.

But the gospel is always new. The name of Jesus, the music of His silver bell, rings out o'er hill and dale as when on that first Christmas night the angels sang glory to God in the highest. There is a matchless charm about it that never dies out, and never will while the world stands. The force which Christ wields is love. The only crime which could be laid to his charge was his immensity of love, or as the poet puts it, "Found guilty of excess of love." There is a great attraction about Christ when we see the change He works in men. There is no true conversion except through the Cross.

"What." asks Mr. Spurgeon "made us a

Smithfield did it. Martyrdom burnt a place in the very heart of England for Christ to dwell in."

dwell in."

Jesus Christ is the great attractive magnet, and when He gets hold of any of us he turns us into magnets, and we turn somebody else, and they in like manner turn others, and more and more the kingdom grows. Christ is still the working power, but He works through those who have received Him. If men are in Christ it matters little how or when they are converted.—

London Chris. World.

A WALK THROUGH ROTTERDAM.

The whole of the city is intersected by canals broad, long, and deep, and capable of accommodating vessels of heavy tonnage. These canals divide the city into so many islands, united by draw-bridges, swivel-bridges, turning bridges, and a few stone bridges. It is curious to walk through Rotterdam and find everywhere these canals, with streets on either side, and trees along the side of almost every street, and more curious still to find that you can never get away from the shipping. In the very beart of the city large ships are along the side of almost every street, and more curious still to find that you can never get away from the shipping. In the very heart of the city large ships are discharging their cargoes; the masts of the ships are seen among the houses, above the trees, beside the churches, and all along the centre of the main thoroughfares. Many of these ships are built expressly for the Rhine and Holland; they are single-masted, broad, stout, and all highly colored and ornamented. The prevailing style is bright green for hull, with red or white stripes, gilded poops, varnished or highly polished decks and masts, while buckets, hatches, barrels and other things, are usually painted a bright red, with white or green stripes. The cabins are models of cleanliness and comfort, with brightly polished windows, snow white muslin curtains and pots of flowers. Besides the novelty of finding "a fleet imprisoned in the heart of the city," there are many things to attract the attention in the streets of Rotterdam. The houses have pointed facades; are of all shades of brick, from the darkest red to the pinkest of pink; white washed stone or wood ornaments the facade, the windows and doors are boarded with broad white stripes, the window sills are generally full of flowers; the windows are provided with little mirrors, by means of which the immates can see all that takes place up or down the street without being themselves seen; brass plates and brass knobs in a high state of polish adorn the doors, by the side of which bird-cages frequently hang. It is a curious fact that nearly all the houses are a little out of the upright, and lean more or less, while sometimes in a street all the houses will lean slightly in one direction. upright, and lean more or less, while some-times in a street all the houses will lean alightly in one direction.

THE NIGHTINGALE.

CELIA THAXTER.

There is a bird, a plain, brown bird, That dwells in lands afar, Whose wild, delicious song is heard With evening's first white star.

When, dewy-fresh and still, the night Steals to the waiting world, And the new moon glitters silver bright, And the fluttering winds are furled;

III. When the balm of summer is in the air, And the deep rose breathes of musk, And there comes a waft of blossoms fair Through the enchanted dusk;

Then breaks the silence a heavenly strain, And thrills the quiet night With a rich and wonderful refrain. A rapture of delight:

All listeners that rare music hail, All whisper softly: "Hark! It is the matchless nightingale Sweet-singing in the dark."

He has no pride of feathers fine; Unconscious, too, is he,
That welcomed as a thing divine
Is his clear minstrelsy.

But from the fullness of his heart His happy carol pours; Beyond all praise, above all art, His song to heaven soars.

VIII. And through the whole wide world of fame Is sounded far and near;
Men love to speak his very name;
That brown bird is so dear.

-St. Nicholas.

HABIT OF POWER.

of Jesus, the music of His silver bell, rings out o'er hill and dale as when on that first Christmas night the angels sang glory to God in the highest. There is a matchless charm about it that never dies out, charm about it that never dies out, charm about it that never dies out, and never will while the world stands. The force which Christ wields is love. The only crime which could be laid to his charge only crime which could be laid to his charge only crime which cover him could be laid to his charge only crime which could be laid to his charge it, "Found guilty of excess of love." There is a great attraction about Christ when we is a great attraction about Christ when we is a great attraction about Christ when we is each the change He works in men. There is see the change He works in men. There is see the change He works in men. There is a great attraction about Christ when we we were and palatable?

That that h

And our lack of power is our fatal lack in

And our lack of power is our fatal lack in evangelization.

O, for the angel from heaven to trouble the pool of our stagnant church life and make it a Bethesda! Then would the lame, halt, withered crowd its porches waiting for the moving of the water. O for the habit of expecting the power of God to be seen in every service of worship! How would the prayer of faith cast out the giant Anakims of unbelief, that slumber in our pews and sometimes mount even our our pews and sometimes mount even pulpits!—Rev. Dr. Pierson.

"GLORY BEGUN BELOW."

"The visions of glory that break in on me," said Bickersteth, "baye been quite indescribable. "I can find no words," cried Payson, "to express my happiness. cried Payson, "to express my happiness. I seem to be swimming in a river of pleasure which is carrying me on to the great fountain." In a similarly cheering manner did Toplady, the author of the well-known hymn, "Rock of Ages," bid adieu to the feast of life. He seemed, we are told, to lie in the vestibule of glory. To a friend's inquiries he answered, with sparkling eye, "O, my dear sir, I cannot tell the comforts I feel in my soul—they are past expression. The consolations of good are so abundant that they leave me nothing to pray for. My prayers are all converted into praise. No mortal can live after the glories that God has manifested to my soul."

Selections.

It is better to be thought a fool than a knave, says the saw; but it is better still to be known to be neither.

Weak arguments are often thrust before my path; but though they are most unsubstantial, it is not easy to destroy them. There is not a more difficult feat known than to cut through a cushion with a sword.—Whately.

If every one's internal care
Were written on his brow,
How many would our pity share,
Who have our envy now.

The fatal secret, if revealed
Of every aching breast,
Would show that only when concealed,
His lot appeared the best.

Themistocles was an old Greek fogy, and it's extremely fortunate that he died outside the city limits of New York. When two young men sued for his daughter's hand he the city times of this daughter's hand negave his preference to the poor youth, saying that in his opinion a man without riches better than riches without a man. Such conservatism has long since been outgrown, and it oven seems queer that any person of common sense could have used his reasoning powers to so little purpose.

Our herp-notes should be sweeter, our trum-pet tones more clear.

Our anthems ring so grandly that all the world must hear!

O, royal be our music, for who has cause to

sing,
Like the chorus of redeemed ones; the children of the King!

-Frances R. Havergal.

Hearces R. Havergat.

Bless the Lord for the simple common sense that often confounds the pretensions of learning. "We know nothing of a spiritual and personal God among the facts of consciousness and nature," said a profound materialist lately to a quiet old Christian grandmother in Pennsylvania. "Don't you?" she answered, as she looked at him a long time in irresistible compassion through her large spectacles, "I'm sorry for you, but I hope you'll not put your ignorance in the place of other people's knowledge. Bless the Lord, there are some other people who do know something of a spiritual and personal God."

Tesful Pints and Recipes.

Take a new flower pot, wash it clean, wrap Take a new flower pot, wash it clean, wrap it in a wet cloth, and set over butter; it will keep it as hard as if on ice. Milk, if put into an earthen can, or even a tin one, will keep sweet a long time, if well wrapped in a wet cloth.—Detroit Post.

Before putting a roast of veal in the oven cover the upper side of it with thin slices of bacon. Unless you have tried this you will be surprised to find what a delicate flavor and rich brown color will be imparted to the otherwise almost tasteless meat. The gravy will be greatly improved, and the dressing also, if the knuckle is stuffed.—N. Y. Post.

also, if the knuckle is stuffed.—N. Y. Post.

A novel and wonderfully pretty brushbroom pocket is made in the shape of a large
butterfly. The foundation of pasteboard is
covered with brown velvet, and is ornamented
and made to look fairly natural by the addition of chenille and gilt cord put on in lines
and spots. It is lined with brown or yellow
silk, and to the back is fastened a curved
piece of pasteboard, also covered with silk.
In this the whisk-broom is to be kept. The
siee of the butterfly must depend on the size
of the broom, as this must be concealed from
sight.—N. Y. Post.

sight.—N. Y. Post.

Do You Know.—That a little water in butter will prevent it from burning when used for frying?

That a little saltpeter worked into butter that has become sour or rancid will render it sweet and palatable?

That pennyroyal distributed in places frequented by roaches will drive them away?

That wild mint will keep rats and mice out of your house?

Miscellaneous.

WORSHIP IN THE WOODS.

BY GEORGE W. BUNGAY.

How rich the embroidered carpet spread, On either side the common way;
Azure and purple, gold and red,
Russet and white, and green and gray,
With shades between,
Woven with light in looms unseen.

The dandelion's disk of gold,
With lustre decks the meadows green,
And multiplied a million fold,
The daisy lights the verdant scene;
The blue min's plumes
Invite the bees to their perfumes.

A wrinkled ribbon seams the road, Unspooled from silent hills afar; Rest, like an angel, lifts the load And in my path lets down the bar, And here it brings A lease of life on healing wings.

The summer leisure of the cloud That wanders with its trumpeter, The wind, is mine; no wrangling crowd Annoys the humble worshipper In the white tent Beneath the listening firmament.

Up-floating on the ambulent air,
Sweet songs of sacred music rise,
And now a voice distinct in prayer,
Like the lark's hymn, reaches the skies,
And the "Amen"
Is echoed from the hills and glen.

wood a vast cathedral seems, Its dome the overarching sky;
The light, through trembling branches

From open windows lifted high;
Under the firs
Soft shadows shield the worshippers.

Science and Art.

A committee is being organized in Londor to place in Westminster Abbey a bust of Long fellow.

A landscape by Bertha Von Hillern habeen admitted to the Corcoran Gallery at Washington.

There is a report that the French government will give \$200,000 for Munkascy "Christ before Pilate."

Ether would seem to be the safest of all anaesthetics. In 23,204 administrations, there was but one death, while bi-chloride of mettylene caused death once in 5,000 instances.

Astronomers say that the earth meets an-nally in its course some fifty million comets, ness ignite, as a rule, and become shooting rs; or, if they do not ignite, fall to the th as meteoric stones.

stars; or, if they do not ignite, fall to the earth as meteoric stones.

The Art Amsteur for August contains five plates, which give designs of tiles for a fire-place facing, for a plaque, for embroidery and painting, and examples of industrial art decoration, besides many other illustrations, some of which are full page. The frontispiece is the "Sultan's Favorite," by Camille Piton, who also has a portrait of Geo. H. Boughton, of whose life a sketch is given with one of his studies. There are two pages of drawings from his own pictures by Maurice Leloir. Every department of the Art Amsteur is carefully edited, and it addresses itself to many classes of readers and deserves its popularity.

Personal.

Moody, the evangelist, has been invited to go to Asia Minor as a missionary.

Mark Twain is credited with the remark that one cannot throw a brickbat in the city of Montreal without breaking a church win-dow.

Many children in the Sunday schools are familiar with the books of A. L. O. E., which letters stand for a lady in England. She is Miss Charlotte Maria Tucker, and has been for six years a missionary in India.

It is said of the Marquis of Lorne, and the Princess Louise, his wife, that no stress of weather or light cause ever detains them from church on the Lord's day. They do not, however, worship at the same altar, the Marquis being a strict Presbyterian, and his wife a church-woman.

Items of Interest.

A number of white horses being trained at Copenhagen for use at the coronation of the Czar were killed by supposed Nihilists. The number of immigrants who arrived in the United States during the month of July was 65,010; same month last year, 56,-

Over one hundred women are on trial in a lungarian town for poisoning their husbands, ad thirty-five of them have been proven

Two thousand three hundred armed Bos-ian refugees have been compelled to leave contenegro because of the discontinuance of

Turkish wheat, which was introduced into Kansas two years ago, is in great demand for milling at Minneapolis, whither shipments are being made.

Paper was first made from linen rags in 1302. Printing was invented 1437. Al-manacs were printed in 1458, and the Bible in 1462. The first newspaper was the Gszette of Nuremburg, issued in 1457.

The famous tavern in Fleet street, London, so long associated with the names of Johnson,

Goldsmith, and other literary celebrities, is about to be demolished, as is also a house, once the residence of the famous angler, Izaak Walton.

The elder Rabbins of the Talmud, contrary to the general opinion, taught that the world is round. They forbade the making of figures holding a baton, bird, or globe, because they were symbols of the world, or of its dominion, and the latter was like the form of the world

Many old customs are still retained on the island of Nantucket. News is disseminated by sending round a town-crier, the arrival of a vessel or steamer is announced by blowing a fish-horn from the church tower, and the bells are rung regularly at 7 A. M., 12 M., and 9 P. M. After the latter hour the streets are disserted.

The Christian population of the Asiatic shore of the Black Sea are emigrating in large numbers to Greece. The movement is not viewed with approval by the government, for the emigrants are in the habit of leaving their taxes uapaid. An order has, therefore, been issued, forbidding anyone to leave the country until he has settled his accounts with the Treasury.

The Supreme Court of Errors of Connecticut has decided that women are eligible to admission as attorneys and that their sex is no bar. The case arose from the application of Miss Mary Hall, of Hartford. She had pass ed a satisfactory examination as to her legal qualifications, but the Court reserved the question of her eligibility for the higher court.

A temperance worker at Augusta, Me, secured a warrant against the officers of an express company for bringing liquors to the city. The deputy-sheriff broke the locks of the store-house and seized sixty-two cases of beer. As it was being loaded upon the wagons the crowd drove away the drivers and carried off about half the cases, several persons being seriously hurt.

There is a grape-vine at Hampton Court palace, planted in 1769, which is said to be the largest in Europe, if not in the world. The principal stem, nearly thirty inches in circumference at its base, is about 110 feet long. The vine sometimes has on it 2,500 bunches of a pound weight each. It is the Hamburg grape, and the vine now occupies a hall 2,200 feet square.

hall 2,200 feet square.

The colony established at Rugby, Tenn., by Thomas Hughes, of London, which was awhile since reported as a failure, is now becoming more prosperous. New settlers have joined the colony, some of them Germans, and the colonists are learning that even in this contry idleness wins no bread. A library building, to cost \$1,700, is in process of erection, and 10,000 volumes are secured for it.

and 10,000 volumes are secured for it.

There were, in the city of New York, 9,075 licenses to sell intoxicants granted for the year ending on the last day of April, and the receipts from that source were \$510,411. If they could have all been withheld, and the trade suppressed, the city might have well paid a hundred times that sum. It is the trade that fills our prisons and poor-houses, and makes necessary our criminal courts.

An English paper furnishes a good illustration of the necessity of typographical accuracy. It makes the statement that a convention of denikards has been neld the Cincertion of denikards has been neld the Cincertion of the proceeds to moralize upon
the supposed fact. By the addition of the
letter r it made the religious sect of the Dunkards an illustration of the evils of intemperance, and turned them, one and all, into
drunkards.

The Khonds and Koles, who inhabit Orissa, are among the most interesting aboriginal tribes of India, who have preserved what may be regarded as the primitive religion of Hindoostan. Forced into the jungles and mountains of Central India by the victorious advance of the Ayran race, they retain, in part at least, in their almost inaccessible retreats, the grim religion that prevailed in the peninsula before Brahminism was heard of and which may be characterized as devil worship.

The Mohammedans in some parts of Tur-key are said to be growing more and more in-tolerant. They throw all the obstacles they can find or create in the way of evangelical labors. Recently the officials in Mezereh, near Harpoot, ordered that the bell on the school-house, which is also used as a church, should be rung no more, and that the school be closed. It is affirmed that this order came from Constantinople. The sound of a Chris-tian bell seems to be peculiarly offensive to a Moslem.

Moslem.

Nineveh was fourteen miles long, eight miles wide, and forty-six miles round, with a wall one hundred feet high and thick enough for three chariets abreast. Babylon was fifty miles within the walls, which were seventy-five feet thick and one hundred feet high, with one hundred brazen gates. The temple of Diana, at Ephesus, was four hundred and twenty feet to the support of the roof. It was one hundred years in building. The largest of the pyramids is four hundred and eighty one feet in height, and eight hundred eight one feet in height, and eight hundred and fifty-three feet on the sides. The base covers eleven acres.

Farm and Garden.

The Secret of Good Butter.—Every one knows how superior is the reputation of Philadelphia butter, and many have the attempts been to account for it. Perhaps the most popular notion was that it was due to the prevalence of the "sweet vernal grass" in our pastures and hay-fields—the grass which often gives so peculiar a fragrance to meadow hay. But it needs very little reasoning to demolish such a theory as this. This grass is one of the poorest for hay or pasture purposes, and scarcely exists, except on cold claylands, in partially shady places near groves or low woods. Yet while this grass is the exception, indeed the very rare exception, in low pastures, or in the hay fed to our cows, good butter is the general rule in all our markets.

good butter is the general rule in all our markets.

It has long been the opinion of our best sgricultural generalizers of facts that we owe much more of the sweetness of our butter to the abundance of springs and spring houses in our State, than to anything peculiar which grows in our pasture. Milk has a particular

affinity for any odors in the atmosphere, and water has some, hence whatever impurities may get into the atmosphere of the spring-house is drawn out by vanning water, and the very best security is provided against their being absorbed by the cream.

We notice this now through observing an inquiry whether the light of a kerosene lamp in a dairy could possibly affect the quality of the butter; we should answer most decidedly in the affirmative. All odors of every description should be carefully avoided, if the very best brand is desired.

There is one little incident in this reputation of Philadelphia butter which must never be forgotten. The followers of Penn made up a large class of our original farming population. With these people cleanliness was especially one of the virtues. It was not a mere sentiment that is was "next to godlines," but an every-day testimony in all they did. Aided in these deanly practices by their numerous springs and spring houses, we have little doubt we owe to them as much as to any other circumstances the eminent character which Philadelphia butter enjoys, and we believe that if other quarters would give special attention to these little niceties, as good butter might be had in any part of the Union as here. Nevertheless we are obliged to add that there is a great deal of poor butter sold in the end of the control of the

should.—Germantown Recgraph.

A SUBSTITUTE FOR PARIS GREEN.—S. R. Hart, of Brighton, N.Y., has used on his potato vines water impregnated with gas-tar. Put two quarts of gas-tar into a pail, fill the pail with water, stir it up well, and let the tar settle. Then sprinkle the vines with the water from a sprinkling pot. This has proved more effective than Paris green. It is also equally effective on currant bushes, and doubtless will be alike effective on insects on trees. Gas-tar can be had for one dollar a barrel—enough for a township.—Cong.

barrel—enough for a township.—Cong.

Professor Henry says: I would urge that our farmers feed more oats to young stock, colts as well as calves. There is no food easily obtainable that will so well correct acidity of the stomach and keep the whole system in good order. To those who wish to raise calves on very little milk, I would say, use oats and oil meal freely, and by studying the wants of your calves you will be able to raise fine animals on a small allowance of milk.

Books and Periodicals.

and New Testaments, for youths and public schools; remodeled and improved by C. A. Koerner. To which are added, Easy Questions, a short History of the Christian Religion, with fifty-two illustrations, designed and drawn by Schoor Van Carolsfeld, and a map of Palestine. Translated by J. C. Oehlschlager. New edition. Philadelphia: published by I. Kohler, No. 911 Arch St. 1882. Pp. 466.

We take great pleasure in commending these two books to the adors of the Massabout them, and the scale of the Massabout them, and the scale of the Massabout them, and the scale of the Article of the Comment of the Co

which we were indebted to ir. Kohler's contess.

Littel's Living Age. The number of the Living Age for Septembers, 1882, contains: Literature and Science, by Matthew Arnold, Nineteenth Century; No New Things, part III., Cornbill Magazine; Some impressions of the United States, by Edward A. Freeman, Fortnightly Review; Robin, by Mrs. Parr, author of "Adam and Eve," part XIV., Temple Bar; American Society and its Ortics, Selfishness, and "The Burnous of the Prophet," Spectator; Korean Ethnology, Nature; The Power of Accumulation in Small Suns, Economist; Paper and Pine-Apple Fibre, Chambers' Journal; The Foreign Trade of China, Economist; Mountaineering in the Alps, Land and Water; Hindoo Marriage Customs, Leeds Mercury; Owis, Time; and the usual amount of poetry. For fity-two numbers of sixty-four large pages each or more than \$300 pages a year), the subscription price (\$\$) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

fell peacefully asleep, in the 25th year of her age.

About a year previous, she was attacked by consumption. Of a lively and cheerful disposition, she greatly enjoyed her home life, and took the deepest interest in the Church and Sunday-school. When her heaith failed, she at once became entirely reconciled to the will of her Father. Her patience and resignation were so great as to excite wonder. It was a pleasure to be with her, so cheerfully did she speak of the bright home above. She experienced no pain of body or distress of mind. She received the Holy Communion at the hands of her former pastor, Rev. J. Kline, just before her departure. Taking an affectionate leave of her family and friends, she left a message for all the abeent ones: "Tell them all to meet me in heaven." When the end approached, she exclaimed. "Oh! how bright it is!"

She was buried in the cenetery of the Re-

She was buried in the cemetery of the Reformed Church at Orwigsburg. Her pastor, Rev. J. O. Johnson, was assisted in the tuneral services by Revs. J. Kline and H. A. Leisse. The church was filled with her many friends, who mourned her loss, and yet rejoiced because of the beautiful ond of such a beautiful life.

Helen was the grand-daughter of the sainted Rev. Philip Mayer, and niece of the Rev. L. J. Mayer, of Bordentown. The choir of St. John's Church, Schuylkill Hayen, sang a number of beautiful anthems and hymns at her funeral, thus manifesting their love for a faithful member of St. John's flock.

PASTOR.

member of St. John's flock.

PASTOR.

DIED.—In Martinsburg, Blair county, Pa., August 29, 1882. William Howard, infant chitd of Prof. B. H. and Mrs. Katle H. Bridenbaugh, aged 6 months and 29 days.

The little sufferer has been relieved of all pala, and is now at rest, calmly sleeping in the arms of Jesus, who said, "Suffer the little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," and to whom he was consecrated in holy baptism. The little flower, plucked by the Master, has been transferred to the garden above, where it will bloom forever; and by its spirit influence woo those left behind to brighter worlds above. May the stricken ones recognize in this dispensation the hand of the Lord, and, with the plous Eli, when death claimed his son, say, "It is the Lord; let Him do what seemeth Him good."

J. D. M.

DIED.—Hagerstown, Md., August 26th, 1882,

and, with the plous Eil, when death claimed his son, say, "It is the Lord; let Him do what seemeth Him good."

DIED.—Hagerstown, Md., August 26th, 1882, Margaret Louisa, youngest daughter of H. W. and Catharine E. Hurley, aged 17 years, 2 months and 7 days.

The death of this young lady, the youngest child of her parents, is a very sore and heavy affliction to a household whose circle of children had hitherto remained unbroken by any visitation of death. The deceased was greatly loved, and very worthy to be loved, not only by those of her own family, but also, it may be said, by all who knew her. For she was naturally of a bright, joyous, gentle and affectionate disposition; one well fitted to be a source of comfort and cheer to the family circles, one of whom many fond expectations and hopes may well have been entertained. What is best of all, and the source of the greatest comfort, now that she dwells no longer on earth, is this, that she had been, in her own youthful way, a faithful and devoted Christian person. Having been religiously taught and trained, she was, a considerable time before her death, and when still very young, received, at her own request, luto the full commution of the Christian Church; after which, she ever walked worthy of her vocation, endeavoring faithfully to perform all her duties. Her character, if one might judge, was a striking and beautiful Instance of the good result of careful and systematic Christian training in childhood. It was natural to expect that, growing older, she would become useful in manifold ways, in the congregation to which she belonged. It seemed otherwise to God. As she came early to the Lord, in the Church on earth, she has been taken early to be with Him, in the Church in heaven. And, surely, it must be well, since so it has seemed to a wise and loving God. The memory of this daughter and sister, so gentle, innocent and kind, will be a precious inheritance to those who are weeping over her early grave; but hers is the better lot—to have been early called out

Let like Co., Boston, are the publishers.

DIED.—July 29, at Irwin, Pa., Elder Simon P. Highberger, aged 52 years, 9 months and 13 days.

August 24th, 1882, at the residence of the price of the price

member since. And during the greater part of that time he discharged the duties of the deaconry with perfect satisfaction to the congregation. He was an affectionate husband and kind father, and will be greatly missed in the community, church and family.

The attendance upon his obsequies was so large that the spacious church did not contain all the people. It is a grief for the widow and orphan be her shield in this her severest trial.

DIED.—On the evening of August 28th, 1882, at the residence of her father, Henry S. Kern, near Schuyikill Haven, Pa., Helen M. Kern fell peacefully asleep, in the 25th year of her age.

About a year previous, she was attacked by

came a subscriber to the Mrsssnoge, and he never suffered it to cease its welcome visits to his house.

He was possessed of a somewhat sensitive disposition, having a peculiar abhorrence of the evils of the day, such as profanity, Sabbath breaking, liquor drinking, and liquor traffic, the great prevalence of which he frequently lamented, asking his pastor to preach on these subjects, with the view of instructing and admonishing the people, especially the young, in regard to these sins. He was honest, upright and prayerful, and we believe him to have been a good man. Faultiess he was not, neither did he claim to be.

A few weeks ago he took sick, and in nine short days, very unexpectedly to us all, he did of erysipelas. His death came to him at the noonday of life. Why he was thus suddenly stricken down is one of the mysteries of Providence, to which we bow in humble submission. While we who remain were not prepared for the announcement of his death, we have reason to believe that brother Highberger had a premonition from the beginning of his illness of its near approach. His remarks and acts, during his sickness, seemed to indicate that such was the case. One night, for example, when those in attendance were sitting in an adjoining room, in order that the perfect quiet in his room might be conductive to reat and sleep, he arose and knelt down by his bedside, and offered up a touching prayer for himself and family; and when his wife went to him and kindly requested him to lie down and keep hituself quiet, he replied: "Don't you know what is going to happen? I am not long for the earth any more, and am preparing for the change, and was praying God to take care of you and Annie." His words were true; on Saturday evening he fell asleep in Jesus, and on Monday the church was filled with people in attendance upon his funeral services. We mourn his early departure, but we sorrow not as those who have no hope, for we believe that Jesus died and rose again, and that God will bring our brother with Him in the day of vict

"Whether to live or die,
I know not which is best;
To live in Thee is bliss to m
To die is endless rest."

A. E. T.

DIED.—In Greencastle, on the 27th ultimo, Mrs. Sarah Rupley, wife of the late Simon Rupley, Sr., aged 88 years and 11 months. The deceased, we understand, was the honored mother of Rev. F. A. Rupley.

Acknowledgments.

HOME MISSIONS.

Statement of moneys received for Home Missions since last acknowledgment:
Received per Rev C 8 Gerhard, Colambia Pa collection at Miss meeting of Lunc Clas, \$ 80 00 JW Pannebecker, Treas Lanc Clas, from Manheim chge 20 00, Shoop's chge, 5 00, St Stephes's do, 20 00, Zwingte do, Harrisburg, 2 00.
Dr Thos E Johnston, Treas Lebanon Clas, from Ben See, 1st Ref ch, Reading, Wim M Deatrick, Treas Merceraburg Clas, from Grista Ref church, Altoona, 16 89, Zion's do, Chambersburg, 45 00, 50 89 Mount Alto chge, com col, 10 65, McConnellstown Miss Soc, 7 50.
Dr I. Lefever, Treas 2d Ref ch, Harrisburg, com collection, 9 42 Dr I. Letever, Treas 2d Rol on, Harrisburg, com collection,
Rev E R Eschbach D D, pastor of the Ev
Ref ch, Frederick Md, from Miss Soc of
said ch, for pastor Evald's ch, near Oregon City, 5 60, to purchase ch in Salem
Oregon, 10 60, to pay debt of Ref ch, Emporis Kan, 15 60.
R W Miller, Pres Schlatter Miss Soc of 3rd
St Ref S 5 of Easton Pa, to assist to purchase a ch for the miss at Salem Oregon,
Mrs C K Small, Harrieburg Pa, to pay debt
of Emporia Kan Miss,
Chas Santee, from Ada Krebs, Littlestown
Pa, 20 00 Chas Santee, from Ada Krebs, Littlestown Pa,
Rev J A Hoffbeins, Treas of Va Clas,
H A Forney, Treas Bd Systematio Ben, of
North Carolina Clas.
Rev S S Miller, Treas Md Clas, from 3d ob,
Battimore Md, 30 00, 1st ch, do do, 48 00,
St Paul's Evg ch, 25 00, Middletown Md
cong, 27 09, Miss Soc Ev Ref ch, Frederick Md, 25 00.
Rev J Hannaberry, pastor of Ridgely Md
Miss,
T J Craig, Treas Pittsburgh Synod,
Rev Dr J O Miller, from Miss Soc of Triaity Ref ch, York Pa,

The Aessengen.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF. Rev. J. H. SECHLER, Rev. D. B. LADY, Rev. A. R. KREMER. Synodical Editors.

To Correspondents. Communications on practical subjects and items of intelligence relating to the Courch, are solicited. Persons who forward communications should not write saything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

WEDNESDAY, SEPTEMBER 13, 1882

The communication of Bro. Rudolph F Kelker, in regard to Foreign Mission be read with interest. Our people just such statements. One remarkable feature of the case in the past, has been that the work has been kept back and marred by dissensions and strifes. This is strong argument in favor of the "Peace

Christian women should be especially interested in Foreign Missions. A correspondent of an exchange who is making a tour around the world, writes that he has not seen anywhere in Turkey, Egypt, In-dia or China, among females, a single bap-py or hopeful face. The elevation of the k has been entirely due to the religion of

We do not remember to have heard of a more startling inquiry than that put by a converted pagan to a missionary: "Where did your father stay, that my father died without hearing of Jesus?" It sets the past delinquencies of individuals and Churches in a strong light, and charges consequences upon those who have neg-lected their duties. The same question may be put to those who come after us, or to us in the day of judgment. It will be upon our practical lives that the issue will depend.

Some significant facts are given by the New York Times in regard to Sunday-schools in that city. There has been a schools in that city. There has been a gain of twenty-five thousand scholars in the last ten years, but the curious fact is, that the wealthier churches have very few of these scholars in their own schools. The large numbers they report are furnished by mission schools scattered through the poorer sections of the city.

This is all well if Christian nurture is kept up in the families of church members. The original design of Sunday-schools was to meet the wants of those who were neglected at home. Often however, the spiritual care of the little ones is entrusted entirely care of the little ones is entrusted enterly to these schools, so that fireside instruction is entirely given up. They have nothing else to depend upon, and when that goes by default the neglect is complete. The Times states that there are large churches of between a thousand and fifteen hundred members who cannot show one hundred scholars in connection with the church. The school is not a nursery of the Church but a separate institution from which the young are dismissed to the world.

The minority of the United Presbyterian Church who are opposed to the use of in-strumental music in the service of the sanctuary, have taken legal counsel, and re-ceived the opinion of prominent lawyers that the action of the General Assembly that the action of the General Assembly was unconstitutional. Very little will be gained by this strange appeal to Cassar.

DEATH OF DR. VAN OOSTERZEE.

A foreign correspondent of the Christian Intelligencer, announces the sudden death of Dr. J. J. Van Oosterzee, which took place in Weisbaden, Germany, on the 30th of July. Dr. Van Oosterzee was professor of theology in the university of Utrecht, Holtheology in the university of Utrecht, Holland, and has long been known to our ministers through his books, "The Year of Salvation," "The Theology of the New Testament," "History or Romance," an admirable reply to Renan; a "Life of Jesus;" a "Christology," contributions to "Lange's Commentary," viz: on Luke, the Pastoral Epistles, Philemon, and James, edited by Dr. Schaff; a manual of "Dogmatics," etc. He was born in Rotterdam, Holland, in 1817, and studied at the University of Utrecht, where he afterthe University of Utrecht, where he afterwards became a renowned teacher. For eighteen years previous to his election to this last important position, he was pastor this last important position, he was pastor of one of the principal churches of his nathis last important position, he was pastor of one of the principal churches of his native place, and showed himself to be a person of great power. He was a man of immense physical proportions, weighing over three hundred pounds, yet his mind

was never sluggish. From a true Christo-logical stand-point, he popularized the best German thought, freeing it from the mazes of transcendentalism. His influence was of transcendentalism. His influence was intense and far-reaching, and his re-moval at this time seems to be a mystery. Yet God knows when His grapes are purple in the cluster and His corn is ripe in the ear.

It will be seen from a communication published in another place, that our institutions at Lancaster have opened their sessions with encouraging prospects. An abstract of the address of Prof. Stahr, has en promised to us for publication.

We have been compelled to defer the publication of the remaining part of Rev. G. H. Johnson's article on the organization of the Reformed Church Philadelphia.

The longevity of ministers in the Presbyterian Church has been remarkable. The Journal says: "Of our ninety-eight ministers who died last year, the oldest was ninety-one years of age, the youngest thir-ty two; twenty-one were between eighty and ninety; thirty-one between fifty and sixty; twenty-three between sixty and seventy. Thus seventy-six of the ninety-nine had numbered more than three-score years."

Rev. H. K. Binkley has visited three ut of the five congregations belonging to Rev. S. Sweitzer's charge, Lancaster county, Pa., and sends forty-one new subscribers for the Messenger and twenty-five for the Hausfreund.

A SIMPLE COURTESY.

Now that Synods are about to meet, we hope that delegates and others who expect to be in attendance will observe the common courtesy of notifying the pastor loci of the fact. Those whose attendance is to be expected of course, but who see that they cannot be present should observe the sam

There is no difficulty in regard to the hospitality of the communities in which the Church judicatories are to meet. But more Church judicatories are to meet. But more annoying than all the entertainment, is the disappointment of women and families who keep their suppers waiting only to be informed, when too late to avoid expense and trouble, that their guests have been kept at home. We appreciate the uncertainty of pastors whose packed satchels may be left standing just inside of their front door by the sickness or death of a prominent member, but it is better at any time to take ber, but it is better at any time to tele-graph or do anything, rather than hold a Martha who wants to be a Mary, over a cooking stove to the last hour. A little reflection and consideration of the suspense of a man's own family, will teach him a lesson on his duty to others. The first meal or the first night's lodging at a hotel duly announced, is to be preferred to the uncertainty often inflicted upon the heads of private households, who would do any g rather than appear wanting in civ

THE PREMIUM TRACT.

Our live Superintendent in the Publica Messenger, of the coming of the young stranger. Come at last—and the expectations aroused by the heralding trumpet have not been disappointed in the least.

"The Reformed Church in the United States." a high title surely for an eight recent

States;" a big title, surely for an eight page tract. But then it was not intended to be anything else—only a tract, and a most successful attempt, we think, has been made by the author to put, in so few words, so much that is instructive and interesting concerning our Reformed Church. Her history, doctrine and cultus are here miniatured in good and plain English, suitable iatured in good and pinth Longham, suitable to all classes of people—and we predict that it will be read. We hope the orders for it will come thick and fast. All pastors should see to it, that this excellent tract is read by all the people under their care. It

is just what they need. Then what next?
Why, this: another tract must follow, for the instruction of our people in matters relating to the Church and practical religion, and then another, and the work not ceasing until together they form a neat 12-mo. volume when bound. Twenty such tracts would make a book of one hundred and sixty pages; and we cannot conceive of a better way to build up our people in the knowledge which is requisite to make them efficient and zealous in the cause of

ledge. Ignorance is a curse; it is weakness that cannot stand a moment before know-ledge; the one is unarmed and helpless, the other is panoplied with irresistible ar-mor. True sixthesis and intelligence in a mor. True piety and intelligence in a Church, and she is a power against which no enemy can stand.

So let come the premium tract number

So let come the premium tract number two; and if it equal number one, it will do.

A PROFITABLE SYNOD.

A Synod is not a literary society. ther is it a theological debating school. Its chief end is not to instruct its members on points of Exegesis or Dogmatics, or even discuss such subjects for the benefit the community in whose midst the sessions are held. It meets to legislate, and whatever discussions arise, are incidental. It is true these are sometimes grand contests of giants, as was the debate on the adoption of the Liturgy at the General Synod, at Dayton, in 1866. But such intellectual combats occur only exceptionally. As a rule, the time of Synod has been taken up hitherto in the transaction of routine business. A few of the members, who seem to enjoy that sort of thing, take seats near the president, listen to long strings of items in various reports, and help to dispose of them, at the expense of considerable wrangling at times, so as to make about the right kind of a show in the Minutes, and keep the synodical ship properly trimmed to the wind and waves.

It seems to have been the custom in ear-It seems to have peer the custom in cultier years to confine the Synod to such routine business during the day, and to preaching in the evening, on Saturday afternoon and Sunday. Of late years the Sunday-school and cause of missions have come in for some general attention outside of that arising from the consideration of of that arising from the consideration of reports and legislation. But the time for the discussion of Sunday-schools and Missions has been taken from that previously allotted to divine service. It would not have done at all, it seems, to infringe upon the routine business. O, no! That was too important to be set aside. Every hour or half hour allotted to routine had to be re-ligiously devoted to it. Otherwise the cause might have suffered. The synodical vessel might have started on the year's voyage improperly prepared. Some unim-portant recommendation of a higher body have falled to be cted upon. And ac much harm mignification done.

Seriously, we do not wish to disparage routine business. It has its place, and is of importance, and should receive a proper share of the Synd's attention. But we do not believe it the the only important thing. We ought to have a fair amount of preaching, notfor the benefit of the congregation only, but for the benefit of the ministers and elders as well. That a man is a preacher himself is no proof that he needs no preaching. Sometimes ministers at Synod seem to think that their relation to the brother who preaches is that of critics. They sit in judgment and hunt out the weak points of the discourse. We believe this to be a mistake. There is no edification in it. It is setting a bad example to the flock, and the flock will not be slow in following it. It wrongs the idea of preaching; making it, so far as the Synod is concerned, a mere homiletical exercise. It is a wrong to him who preaches. No wonder the sermons at Synod lack inspira-

wonder the sermons at Synod lack inspiration. It is a wrong to the Synod. The
attitude taken towards the preacher prevents any good being done by the sermon.
As to discussions, we ought to have more
of them. We do not mean impromptu
debates, such as often arise in the transaction of business. These are well enough
in their way. Occasionally, indeed, they
are of the most absorbing interest. But
we ought to have, in the writer's humble
opinion, some premeditated discussions, opinion, some premeditated discussions, such as we now have on Sunday-schools and missions. Surely there are other subjects of jects of importance besides these two.
Preaching in our day, catechising in this
Nineteenth Century. How to deal with the infidelity of our age—such questions are of importance also. Part of the Synods time importance also. Part of the Synous time could be profitably and pleasantly spent in their discussion. To be forever harping on Sunday schools and missions will become monotonous in the end, if it has not done so already. We ought to have a fresh subject once in a wile subject once in a while.

Again, more time might be devoted to prayer. Here again, we do not mean the formal opening of Synod, every morning of the session. Then half a dozen brethren will hurry through their breakfast, and
get to the church and begin. Others will
drop in as the meeting goes on. And
about the time the bell rings for the regular
business session, the bulk of the members
will make their appearance. The effect of
such a prayer meeting is often chilling in
the extreme. And the reason is that we
make no room for it on our programme,
and only wedge it in as an afterthought and only wedge it in as an afterthought between breakfast and a full day's work. And it goes in so tightly that all the life is pressed out of it. We want something different from that.

believe that if the hours of the Synodical week were about equally divided between routine business, earnest apostolic preaching, premeditated discussions of live questions, and praying, like that of John Knox or Elijah the Tishbite, we would all go home at the close, feeling far more than we do now, that it was a "season of rof-cal we do now, that it was a "season of refreshing from the presence of the Lord." L.

Cammunications.

"EBENEZER."

Will not the spirit of Samuel arise and move the church to raise an "Ebenezer," as a grateful recognition of the Lord's "help," vouchasfed to us as a people in the bestowment of unusually large harvests? Most of our churches, we presume, are in the habit of holding "harvest home" services every year, but do not our present circumstances loudly call for something more than ordinary in this direction? Is the occurrence not of such a sufficiently marked and extraordinary character as to be regarded in the light of a special Providence? If so, is it not clearly the duty of our Synods which are soon to convene, or other authorities, to give the matter due attention? Would the church not readily and promptly respond to any appeal made to it, to appropriately recognize the Divine favor, or is she not perhaps anxiously, even though it may be more or less unconsciously, waiting to be directed in regard to the duty?

If it is not plainly the hand of Providence, it is certainly a remarkable coincidence that just at this time there should come a strong Magedonian cry regent of from Kansse and the South, as also an appeal in behalf of a new institution of learning, and other interests from the growing West, to say nothing of the condition of things in the large cities of the East. Does it not seem as if the Lord was trying the faith of His people by placing an abundance of earthly recources in their hands and then indicating, at least to some extent, where they are especially needed?

The usual appointment of a national Thanksgiving's Day will soon be made. Inasmuch as this day is intended for such purpose at all events, and as the making of a special offering then would not conflict with those made in connection with the different seasons of the church year, would it not be wise and appropriate if the Synods were to direct that an offering for a specific purpose should be made on this day, as a special recognition of the particular Providence now under consideration? The church has, probably, been derelict in duty too long

OPENING OF THE INSTITUTIONS AT LANCASTER.

A LARGE ACCESSION OF NEW STUDENTS-EN-

Thursday, the 7th inst., was an interesting day for the institutions at Lancaster. As the College bell rolled forth its heavy tones at the appointed hour, a large body of students was collected on the campus in front of the college building, exchanging congratulations, after the long vacation, upon their safe return to the labors of another year, and a number of visitors were wending their way to attend the opening services. When the bell ceased ringing a more than usually large audience filled the chapel. The old students, in large numbers, were in their places, and a large number of new students were present,

seasons of soul-stirring singing and effectual fervent prayer interspersed through the discussions and the business. Those who were present at the General Synod at Lancaster will remember the effect of the prayers offered in connection with the Peace Resolutions. Such prayers ought to be a feature at every Synodical meeting. Of course we have had something looking in this direction. Occasionally a brother will propose that a prayer meeting be held a half hour or an hour before the opening of the session. Then half a dozen brethren will hurry through their breakfast, and get to the church and begin. Others will drop in as the meeting goes on. And about the time the bell rings for the regular business session, the bulk of the members will make their appearance. The effect of Attachment of the college conducted the usual meridiant of the college. The professor discussed with great ability the theory of cosmogony as presented by the progress and principles of science, particularly the science of geology, conceded what is true in evolution while criticusing its errors, and propounded some interesting thoughts of the Bible. He paid due respect to science as well as due reverence to revetacion, showing the theory of the add

A MAMMOTH REFORMED SUNDAY-SCHOOL PIC-NIC.

The last day of August was the time appointed for the Union pic-nic of the Reformed Sanday-schools belonging to the Third Sunday-school belonging to the Third Sunday-school District of Mercersburg Classis. At the last annual meeting of the Classis a committee, consisting of Rev. Cyrus Cort, F. F. Bahner, J. B. Schontz, was designated to manage the Sunday-school convention work for the ensuing year in this district. It was under the auspices of this committee that the Reformed Sunday school people in the Cumberland Valley between Shippensburg and State Line were summoned to convene at Mont Alto Park. The Hagerstown, Md., and the Martinsburg, W. Va, were invited guests. The day was by no means a favorable one for pic-nic purposes. It was cloudy and the skies were in a melting mood. Many predicted a beggarly gathering and a sorry failure. But such persons recknowd without their host. The ardor and enthusiasm of our people in pic-nic purposes. It was cloudy and the skies were in a melting mood. Many predicted a beggarly gathering and a sorry failure. But such persons reckoned without their host. The ardor and enthusiasm of our people in weeping ekies. The ardor and enthusiasm of our people in weeping ekies are to be chilled by clouds or weeping ekies and the state of the completely awamped and confounded. The Cumberland Valley Railroad authorities had made extraordinary efforts to have all available rolling stock well in hand for the occasion, but they signally failed to be equal to the emergency. At Chambersburg the ticket office was closed and hundreds failed to get off who had intended going had there been room enough on the trains. Some of the overloaded trains were delayed three hours in getting to the Park. It was an astonishment even to the natives who were used to the sight of large excursions almost daily during the pic-nic season. Good judges estimated the number of people at ten thousand. Hundreds went in private conveyances in addition to the vast concourse conveyances, the total companied the number at over six thousand as given in the Associate press reports, but are now convinced that it was over 8,000. The accommodations at the park for disposing of big crowds are remarkably good, especially when the weather is fair. But who ever expected such a crowd on a rainy day? Still, the pavilion and numerous other covered retreats afforded tolerably good shelter for all at least who were not supplied with umbrellas. Brass bands from Mercersburg, Upton and Quincy made the forest ring with their stirring music. An organ in the pavilion accompanied by Pastor Schontz and his well-trained Shippensburg choir, rendered some Sunday-school selections very affectively. At half past one o'clock, the Chairman of

the Apsetles' Creed in which the audience joined. Rev. C. Cort made an address of welcome of which the following is a synopsis:

Ladies and gentlemen, Sunday-school scholars and teachers, all ye good Christian people here assembled, in behalf of our Committee of arrangements I bid you each one and all a cordial welcome. In response to our summons you have come pouring into this beautiful Park until you have completely inundated the railroad companies. The Superintendent of the Cumberland Valley Railroad told me, a little while ago, that they had gathered in all the cars they could control, even sending to Baltimore for reinforcements, and yet we swamped them. My reply was: "If we have done this on a wet day, what might not we have done on a dry day? If the skies had been bright and the elements propitious where would you have been?" We are glad to see you here, Christian friends, in spite of the elements. This demonstration is an honor to the old Church of the martyrs, which is the mother of us all.

The poet has said or sung: "There is not in this wide world a valley so sweet, as the vale in whose bosom the bright waters meet." But lovelier and fairer far, than any smilling vale or sparkling brooks that poets' fancy ever painted, is the mingling of these kindred streams of our Reformed Zion. This is an inspiring seene. It carries my thoughts back to the hoary ages of the past. I think of the migrations and mingling of the Teutonic tribes. How they left their far off homes in Central Asis, thousands of years ago, and travelled along the Caucausian Range into

South-Eastern Europe and thence into Central and Northern Europe and across to the British Isles. How the members of the Indo Germanic family of, nations have been mingling and marching through the continents. And then how our Reformed forefathers crossed the ocean wave a century and a half ago to escape religious and political oppression and help lay broad and deep the foundations of civil and religious liberty in this new world. From the vine clad hills of the Rhine, from the sunny plains of France, from the lowlands of Holland, and the mountains of Switzerland, they came. If any class of people have a right to meet and rejoice in social, religious and patriotic communion in this broad land of the free, as we do to-day, it is the members of a Reformed church. They have burne a high and honorable part in the great battles of constitutional liberty in the heroic and historic past. The Republics of Switzerland and Holland were the forerunners and in a large measure the models of our own great Republic. These American Institutions enshrine the great principles of representative self-government in church and state for which our Reformed ancestors struggled and suffered in Reformed days. Wherever the Reformed faith has found a home in the hearts of the people there the rights of the common people have been cherished as something more precious than silver or gold. But, Christian friend, it is not my business so much to make a speech on this occasion as to introduce those who were appointed some time ago to address you to-day. Again I bid you a cordial welcome and pray that we may all meet again in the better land beyond and stand accepted in Him who loved us and and gave Himself for us, "of whom the whole family in Heaven and earth is named."

the whole family in Heaver and earth is named."

Rev. Cort then introduced Jacob Heyser, Esq., who read the essay prepared for the occasion by Miss Rebecca Shively, of Chambersburg, which was a very creditable and classic production. Miss Nannie Rupley, of Mercersburg, was next introduced who favored the vast assemblage with a recitation entitled "Kentucky Belle," which was given in a very pleasing and effective manner. The vast crowd which had been requested to move around to the lower side of the pavilion was now addressed by Rev. J. Spangler Kieffer, of Hagerstown, who stood on a seat at the edge of the platform and spoke to the multitude among the trees. A synopsis of this speech will be forwarded with this to the MESSENGER.

speech will be forwarded with this to the MSSENGER.

After the address of Rev. Kieffer, Rev. Schontz led in repeating the Lord's Prayer in which the vast audience united. A business meeting was held composed of delegates from each Sunday-school together with the pastors and superintendents. In addition to the Reformed ministers already named, the following were also present, viz: Drs. Davis and Aughinbaugh, Revs. Motter, Cremer, Herbert, Rupley, Brown, Stewart, Clever, Bowman, Hoffheins, Hassler and Kremer. General good feeling prevailed. It was resolved to hold the next District Couvention at Shippensburg, November 7th and 8th, and that Revs. Cort, Bahner and Schontz should prepare the order of exercises and notify the speakers. The railroad company ran ex. rat rains, in addition to those used in the forencon, and without serious accident got the people all safely home before ten o'clock at night. It was a day long to be remembered by the thousands who took part in the demonstration.

STIMMER RESORT AT CONNEAUT LAKE.

The committee appointed for the purpose of organizing a society to establish a summer resort at Conneaut Jake under the supervision and control of the Reformed church, met Tuesday afternoon at the office of C. M. Boush, Eq. There was a good attendance of the members of the committee and all manifested the right spirit to go ahead in the matter. After a thorough discussion of all points in which nearly every member of the committee took part, a set of Articles of Incorporation for this enterprise was agreed upon. The organization is to be named "Reformed Church Assembly at Conneaut Lake, Pa." Its purpose is to establish a permanent summer resort at Conneaut lake for moral, religious and intellectual recreation and enjoyment, under the supervision of St. Paul's Classis of the Reformed church and such other classes of said church as may join in the enterprise. The capital stock is to consist of ten thousand shares at \$5.00 each, said stock to be, not for profit to the holder, but the profits of the concern to be used in the improvement and enlargement of the company's property, or for the propagation of the gospel. The association is to be incorporated under the general incorporation laws of Pennsylvania, under class first.

The financial and temporal concerns of the

tion is to be incorporated under the general incorporation laws of Pennsylvanis, under class first.

The financial and temporal concerns of the association are to be managed by a board of directors. The board of directors for the first year are: Messrs. C. M. Boush, A. G. Apple, Meadville; Josish Kern, Stegertown; Conrad Reitze, Vernon; Simon Kemerer, Wm. H. Beil, Greenville; Chas. Hecker, Hamburg; George Weir, Fairfield; John Reyer, Sharon. A permanent organization was effected by the election of C. M. Boush, president; A. G. Apple, secretary; Josish Kern, treasurer. These officers were made the executive committee with plenary power to receive subscriptions to the stock, to collect the money from the stock subscribed; to contract for the purchase of grounds and the improvements thereof and the erection of suitable buildings thereon as far as the subscriptions to the stock will warrant.

The executive committee went to day (Wednesday) to Conneaut Lake to view some grounds offered to them, thay intend to do their part to make this enterprise a success. It is expected that parties in Pittbourgh and other towns will take a lively interest in this matter.

SUNDAY-SCHOOL CONVENTION.

The Sunday-school convention called by the committee appointed by Mercersburgh Classis to bold conventions in Bedford county, met in Zion's Church in the Friend's Cove Charge, August 29th, at 8 p. m. The convention was opened with devotional exercises and organized, after which Rev. E. N. Kremer delivered the opening address upon "The rise and growth of the Sunday-school."

On Wednesday morning the discussion of "The relation of the Sunday-school to the Catechetical Classe," was opened by Rev. E. S. Slagle, and continued by Revs. I. N. Peightel, C. J. Musser and E. N. Kremer, and

Elder Henry Beckley. In the afternoon session "Sunday-school picnics, Sunday school anniversaries and Sunday-school festival services," were discussed by Revs. C. J. Musser, I. N. Peightel, C. S. Slagle, and E. N. Kremer, and elders Henry Beckley and John Whetstone. The evening session was devoted to missions. Rev. C. J. Musser reviewed the general subject of missions, and Rev. I. N. Peightel followed in an address on "The work of children in the mission cause." The alms of the congregation to be devoted to the cause of missions were then lifted. A vote of thanks was extended to the Friend's Cove Charge, and to the community, for the hospitality shown to the delegates of the convention during the sessions. Remarks were made by Edder H. P. Diebl and Rev. E. D. Snoemaker, upon the early history of the Sunday-school of Zion's Church. The convention then adjourned. Thus closed the first or pre-liminary convention of the number to be held during the present classical year in different charges in the county. Its sessions were attended by large and appreciative audiences. The exercises were of an interesting and instructive character, and were, without doubt, profitable not only to the congregations but to all concerned. These Sunday-school conventions have a wholesome effect upon our congregations. They not only excite interest in the Sunday-school work, but they disseminate correct views of the relation of the Sunday-school to the Church, and by their comprehensive character they give information on the work of the Caurch in missions, and on the various duties and privileges involved in church membership.

C. S. S.

Churth Lews.

OUR OWN CHURCH.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. D. B. Shuey having accepted a call to Emporium, Kansas, has resigned the New Providence charge, Lancaster county, Pa. The testimony of the people he is leaving, is, that he is a man of great earnestness and administrative ability, and that they are reconciled to parting with him only because of the importance of the field to which he is going. The following action was taken in the case:

Resolved, That the joint consistories of the New Providence charge, in accepting the resignation of Rev. D. B. Shuey, pastor of the charge, do so with profound regret, but feeling that the call which he has received, and which he is so eminently qualified to fill, is of such a character, that it would not be proper for us to interpose is objection, we therefore accept his resignation, and in doing so, desire to bear testimony to the faithful and self-sacrificing work which Brother Shuey has done during his pastorate. Under the biessing of Almighty God, the congregations have been largely increased, and the finances placed upon a sound basis, while a spirit to contribute to benevolent objects of the church at large, has obtained, as it never did before his advent among us, which is largely due to his exertions. We trust and hope that his labors may be similarly blessed, and our earnest prayers accompany him and his family, in his new field in labor.

Resolved, That this Minute be published in the MESSENGEE, and a copy furnished by the secretary to Bro. Shuey.

President Protein
FRANK W. HEIM,
Secretary.

August 31, 1882.

August 31, 1882.

August 31, 1882.

SYNOD OF PITTSBURG.

A correspondent writes: The usual harvest home service was duly observed in the Curllsville charge, J. M. Evans, pastor. The large congregations, the neat decorations, the manifest interest of those of other denominations, and the liberal thank-offerings, show conclusively that this sacred custom is gaining a position that it justly deserves.

It is truly gratifying to know that these offerings on similar occasions are steadily increasing from year to year. To the Master be all the praise. Whilst we have much to be thankful for, we yet feel sad that there are those who sow sparingly. We trust, however, that they may soon realize, as many others are already realizing, that "he which soweth bountifully shall also reap bountifully;" and also that "God loveth a cheerful giver." The alms giving at this time is distributed as follows, among the different congregations in the charge: Mount Zion, \$9.14; Curlswille, \$43; St. 1 Luke's, \$40; Rimersburg, \$23; total, \$15.14. The membership of the four congregations being 27.

Rev. J. W. Knappenberer informs us that the superintendent of Missions has made a mistake in saying the debt of Trinity Mission, Wilkinsburg, Pa., amounts to \$2,060. It has been reduced to \$1,500.

SYNOD OF THE UNITED STATES.

The Annual Sessions of the Synod of the Reformed Church in the United States will be held in the Reformed Church, Bellefonte, Centre country, Pa., on the 2d Wednesday in October (11th), 1882, at 7.30, P. M.

A punctual attendance of delegates and others having business with Synod is requested.

INO. P. STRYN, Stated (Univ.)

JNO. P. STEIN, Stated Clerk.

RAILROAD ARRANGEMENTS.

The Philadelphia and Reading Railroad Company will issue orders to delegates and their families to obtain tickets at Excursion rates, either to Harrisburg or Williamsport, to attend the sessions of Synod at Bellefonte.

The same privilege will be granted by the Pennsylvania Railroad Company, to delegates to travel on their road, at reduced rates, either on the Pennsylvania Division, by way of Tyrone, or on the Philadelphia and Erie Division from Williamsport, by way of Lock Haven.

Division from Williamsport, by way of Loca Haven.
Persons desiring orders will please write to the stated clerk of Synod, No. 3948 Market street, West Philadelphia, enclosing a stamped envelope giving the names of those for whom the orders are desired,

East Pennsylvania Classis.

Ministers—Rays. T. O. Stem, M. A. Smith,
J. E. Freeman, primarii; and Revs. J. E.
Smith, Thomas H. Huber, J. J. Crist,
Secundi,
Elders—Thomas T. Mills—C. V. Peter. I.

Smith, Thomas H. Huber, J. J. Crist, secundi.

Elders—Thomas T. Miller, S. N. Bachman, Peter Loux, primarii; and W. H. Ooleman, L. J. Messenger, D. Knauss, secundi.

Lebanon Classis.

Ministers—Ravs. J. E. Hiester, D. D., A. R. Bartholomew, A. J. Bachman, T.S. Johnston, D. D., George Wolff D. D., T. C. Leinbach, B. Bausman, D. D., primarii; and Revs. Tobias Kessler, J. J. Fisher, L. D. Steckel, D. B. Albright, J. G. Neff, H. Leisse, D. M. Christman, secundi.

Elders—Lewis Kraemer, D. Schepp, Simon Boltz, James T. Reber, D. S. Raber, Charles Bower, J. G. Shoemsker, primarii; and Edw. Prieffer, F. Souder, Edw. Schuey, R. Weilman, J. G. Filbert, W. D. Luckenbill, F. Stoner, secundi.

Philadelphia Classis.

Philadelphia Classi Philadelphia Classis.

Ministers Rev. J. I. Good, J. H. A. Bomberger, D. D., George H. Johnston, J. H. Sechler, D. E. Klopp, D. D., primaris; and Revs. D. W. Eobert, H. M. Kiefler, A. R. Thompson, J. S. Vandersloot, J. D. Detrich, secundi.

secundi.
Elders—M. Bushong, H. C. Hoover, J. G.
Brown, W. H. Housekeeper, W. K. Gresh
primarii; and J. F. Unger, A. Schwenk, W.
Ludwig, G. W. Stine, A. B. Cressman, se-

cundi.

Lancaster Classis.

Ministers—Rev. E. V. Gerhart, D. D., J. H. Pennebacker, J. H. Dubbs D. D., S. Schweitzer, W. H. H. Sayder, primarii, and Revs. A. B. Shenkle, S. Kubn, W. F. Lichliter, G-o. B. Resser, D. C. Tobias, scoundi. Elders—E. J. Zahm, J. J. Nissley, Isaac Lefevre, M. D., P. E. Gruger, Josiah Keen, primarii; and Eph. Newcomer, D. W. Balmer, Jacob Goyer, Fred. Dagen, H. C. Boyd, secundi.

East Susquehanna Classis. Ministers—Rava. W. C. Schaeffer, O. H. Strunck, T. J. Hacker, Rud. Daenger, primaris; and Revs. T. Derr, W. G. Eogle, A. R. Hottenstein, T. J. Barkley, secundi. Elders—C. C. Leader, George Hill. Esq., J. R. Hilbush, E. M. Knorr, primaris; and B. M. Bubb, Reuben Steiner, Roger Hendricks, John Hoof, secundi.

M. Duod, Reutoen Steiner, Roger Hendricks, John Hoof, secundi.

Ministers—Revs. A. C. Whitmer, W. A. Haas, J. H. Derr, S. M. Ro-der, primari; and Revs. W. H. Grob, R. L. Gerhart, L. C. Edmonds, G. P. Hartzell, secundi.

Elders—John Hoffer, George B. Jordan, Jacob Dunkle, S. Gemberling, primarii; and Samuel Getgen, H. A. Mingle, George Meyer, E. B. Kramm, secundi.

Goshenhoppen Classis.

Tishickon Classis.

Ministers—Revs. J. J. Mohr, A. B. Koplin, A. F. Ziegler, primarii; and Revs. R. C. Weaver, J. Calvin Leinbach, Jacob Kehm, secundi.

secundi.

Elders—Jacob Hess, Henry Weisel, S. S.
Weaver, primarii; and Samuel Scheelz, H. A.
Heller, Jacob Lesh, secundi.

Lehigh Classis.

Ministers—Revs. N. S. Strassburger, S. G.
Wagner, D. D., W. E. Hofford, I. E. Graeft,
primarii; and Revs. A. J. G. Dubbs, J. H.
Leinbach, J. N. Reber, A. J. Herman, secundi.

Eldera R. H. Kramm, Charles Fieur and Schrotter, Sol. Grissemer, 2010 And Casper Biell, Jos, Miller, Conrad Paff/Alfred Siegfried, secundi.

WANTED.—A Steward to take charge of Harbaugh-Hall at Lancaster, Pa., and board the students that room in that building. Application should be made to Dr. The. G. Apple, or Prof. J. S. Stahr, Lancaster, Pa.

THE JAPANESE STUDENT.

The Japanese student is now in the second year in college, and about to commence the fourth year of his studies. He is much in need of funds and will suffer serious difficulties if help does not soon come. Will the old contributors repeat their contributions' and will not some new friends become contributors? It involves the question of his continuing his studies another year. He has received no aid from the Board of Foreign Missions, and will not so far as we are informed.

COM. OF FACULTY.

TAKE NOTICE.

All ministers and edders expecting to be present at the meeting of Potomac Synod at Altoona, are respectfully requested to inform the undersigned as soon as possible, and not later than the 4th of October. Free effectationment can only be promised to those who comply with this request.

JOHN M. TITZEL, Pastor,
Altoona, Blair Co. Pa.

NOTICE.

A Special Meeting of Lancaster Classis will be held on Saturday, Sept. 23, 1832 at 10 a. m, in the lecture room of the First Reformed Church, Lancaster, Pa., to consider the following items of business: Item 1. Torceview the Rev. S. B. Schafer from the East Susquehanna Classis. Item 2. To consider a call from the Manhelm Charge to Rev. S. B. Schafer, and if in order, to confirm it. Item 3. To make provision for his installation. Item 4. To dismiss Rev. S. Kuhn to East Susquehanna Classis. Item 5. To dissolve the pastoral relation between Rev. D. B. Shuey and the New Providence Charge.

D. B. Shuey, President of Classis.
D. W. GERHARD, Stated Clerk.
New Providence, Pa., Sept. 5, 1832.

CALL FOR A SPECIAL MEETING OF VIRGINIA CLASSIS.

A Special Meeting of Virginia Classis is hereby called to be held at Mt. Crawford, Va., hereby called to be held at Mt. Crawford, Va., on Thursday, Sept. 21st, 1882, at 10 clock, a. m., to transact the following items of business: lst, To dissolve the pastoral relation holding between the Rev. B. R. Carnahan handing between the Rev. B. R. Carnahan the Mill Creek Charge, and if found exand the Mill Creek Charge, and if found expedient. 2d. To consider a call to the same from the Rockingham Charge, and if in order appoint a committee of installation. 3d. To appoint a committee of installat

PITTSBURGH SYNOD.

Pittsburgh Synod will meet in General Convention in Trinity Reformed church, Red Bank charge, Clarion county, Pa. September 20, A. D. 1882, at 7.30 o'clock, P. M.

The permanent rule requires that pastors send the Oredentials of their delegates to the stated clerk at least ten days before the time of meeting, and pastors are requested to attend to this matter.

All persons proposing to attend Synod will please notify Mr. Jacob Brinker, West Millville, Clarion county, Pa., of their intention, that entertainment may be provided.

Buy your tickets to Oak Ridge Station, on the Low Grade R. R., a branch of the A. V. R., connecting at Red Bank with the A. V. R. The Clerk will forward Excursion orders as heretofore.

H. F. Keener, Clerk.

H. F. KEENER, Clerk. Berlin, Somerset Co., Pa. SYNOD OF THE POTOMAC.

By Divine permission, the Synod of the Potomac will hold its tenth annual Sessions in Christ's Reformed Church of Altoona, Pa., beginning on Wednesday evening, October 11, A. D., 1832, at 7.30 o'clock. By appointment of the last Synod, the ensuing meeting will be in general convention. A punctual attendance is earnestly requested.

The attention of the pastoral charges is respectfully called to the rule of the Synod, requiring them to send the proper credentials of their delegated elders to the Stated Clerk of Synod, at least ten days before the convening of the Synod.

Arrangements have been made with the Pennsylvania Railroad, the Northern Central Railway, and the Cumberland Valley Railroad for excursion rates. Orders for excursion itickst over these roads are now ready for distribution, upon application for them to the undersigned, by enclosing a stamped envelope in which to return them.

WILLIAM M. DEATRICK, Stated Clerk.

Mercersburg, Pa., Sept. 5, 1882.

NOTICE.

The Board of Missions of the Reformed church in the United States, (Tri Synodic) will meet in annual session in the lecture room of Salem Reformed church, Harrisburg, on the 18th of September, at 7 p. m. A full attendance of all the members is desired.

J. O. MILLER, Pres.

P. S.—Delegates will inform Rev. W. H. H. Snyder if they will be present.

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We are now sending out bills to those indebted for subscription to The Messengee.
We trust we will be rewarded by a prompt remittance of amounts due. Those that owe for over two years, will have their accounts, if not paid within sixty (60) days, handed over to the attorney of the Board for collection. This is the direction of the Board and we hope we will be spared this unpleasant duty.

CHARLES G. FISHER,
Superintendent and Treasurer,
Reformed Ch. Pub. Bd.
Sept. 6, 1882.

Sept. 6, 1882.

A NEW DEPARTURE.

Wishing to bring our business as far as possible to a cash basis, after August 1st next, we shall allow an extra discount of 5 per cent. on all bills as rendered in our Book Department, if paid at the time of purchase or within 30 days from date of same.

In the Periodical Department our terms are cash in advance as before, but with no discount. We trust our subscribers will bear this in mind.

Receiving cash, we can buy for cash, and thus buy and sell cheaper. Our customers will thus aid us and themselves, and our operations will be extended, our receipts larger, and the Publication Board be what it ought to be—a paying institution, and doing a vast amount of good, equal, in proportion, to any other. Pastors, Sunday-school superintendents, and laymen, have it in their power to bring this about at an early date. The Board would not need to ask for aid if those who are indebted to it would pay up in full, and thereafter pay cash.

CHARLES G. FISHER,
Superintendent and Treasurer,
Ref. Church Pub. Board.

Business Bepartment.

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Youth's Department.

THE FOOT OF THE RAINBOW.

BY EDWARD WILLETT.

May and her brother started together,
All in the beautiful August weather,
When the long, hot day was nearly done,
Running as fast as they ever could run,
On toward the West and the setting sun.
Their hands were clasped, and their little feel
Disturbed the dust with a constant patter,
And the people stared, whom they chanced to

And wondered what on earth was the mat

They knew, those two,
They had business to do!
No time to stop, or even to walk;
No time for resting, no time for talk.
Their fortune—their future—before ther
And their task must be done ere the clo

And their vacaday.

For they had been told

That by any smart children might surely be

A big pot of gold,
Where the foot of the rainbow rests on th

ground.

And Johnny had carefully noted the spot,
And knew where the rainbow touched th

meadow,
Casting a beautiful tinted shadow
Over the burial-place of the pot.
So May's little fist in his hand he took,
And together they hastened down to

Poor little breath! it comes labored and fast.

Poor little feet! too hard have they wrought.

The brook has been crossed, and the meadow
is passed;

The distance is greater than Johnny had
thought.

"Never mind, May. I had nearly guessed
right.

See! Sister, the beautiful bow is in sight!

Just over the blackberry patch, I'll be bound,
Is the place where the rainbow touches the
ground."

Poor little feet! so tired and worn.
Poor little faces! so covered with scratches
Poor little hands! so bleeding and torn
By briers that grow in such ugly patches.
toutly they toil through the thicket, and ther

They see the same rainbow before them again "Never mind, May, for the bow is there still Just at the foot of the little green hill. See where it touches the grass and the flow

Another short run and the gold will be ours

Poor little eyes! how crowded with tears.
Poor little hearts! how heavy with fears.
The day is done, and down drops the sun;
The beautiful bow in a moment is gone,
And swithy the shadows of night come or
Poor little feet! too weary to walk.
Poor little tongues! too stred to talk.
Poor little heads! too stupid to think.
Poor little limbs! just ready to sink.

Wrapped in a slumber, so sweet an And were carried home and laid away And nothing disturbed their refreshi Till the rising sun made another day.

Do none but children seek the shad Do none but children seek the she of the rainbow on the meadow, And believe the story told of the hidden pot of gold? All our lives we search insanely; As we near it, toiling vainly, Then before our eager eyes Still the brilliant phantom flies, Till the day of life is done, And the night of death comes on. God's kind angels find us there, Lift us in their arms with care, Lay us gently down to rest on our Mother Nature's breast, And our slumber knows no wakin And our slumber knows no wal

Till the perfect day is breaking.

NEW YORK CITY. —Independent

THE LITTLE WHITE SHELL.

Two summers ago a company of tourists were strolling along a part of the Irisl coast on which many little shells were ly ing. They looked at the water and the hills at the pebbly beach, but few stopped to examine the shells. At last a little girl came down with a pretty red-and-white basket. "Oh, mamma, what a pretty, queer little shell! it looks like a church

So other people have thought, dear. It is called the tower shell. Take a good many of them; they will be new to our friends at home

The child filled her basket with the beau tiful shells; and on her return home were given to one friend, some to another, and some were put into a little basket lined with green to look like moss, and were sent to the children's ward in a hos-

It was a strange place. lovely pictures on the walls, and bright sweet flowers on the tables, and the sunlight came in glad and strong through the broad, high windows; but there were rows of little beds, and in each bed was a little child with a face as white as the smooth, clean pillow on which it lay; and there were thin white fingers with dark blue

veins resting on the snowy coverlets. Every He was right, and he did him more good child was ill, most of them very ill. Every now and then a groan might be heard, or a sharp, painful little voice asking for something—perhaps a drink, perhaps to be moved in bed.

By and by the toys were brought out, and the basket of shells was placed by the bedside of a little girl. When she opened her eyes, she saw them, and reached out her hand for them. She was so weak that she could not grasp the basket, but taking one shell, she held it without looking at it. It was pleasant to her touch, because it was cold and rough; and she rubbed it with her poor thin finger, and pressed it in in her hot palm until, tired out, she fell

That afternoon two young men entered the room—one was the doctor who had charge of the children, the other his friend m he had brought to see the hospital As they came near the little girl who the shells, the doctor whispered, "I must talk to her, poor little thing; I can do nothing more: she has not many days to

The trembling white hand was slowly raised to put itself into the doctor's stro rown one, and as he held it he felt hell. "Why, what's this, Mary? W have you been running to since I've been away, that you've picked up such a lovely little shell?

"Tell me about it, doctor," she said; "I

never saw any real ones."
"These are real ones, picked up on the shore of old Ireland." He then told her about the lovely hills, the dark green grass, the sky, the rainbows, the birds, the cool, salt waves, the white beach, and the fisher boats, till she said it made her feel less hot and tired just to hear about such things.

me one called the doctor then, and he had to go, but left his friend sign" that he would come back. He sat look ing at the shells. He had not travelled lik the doctor, so they were new to him, and

he thought them very beautiful.

Mary looked up at him. "Oh, sir, is it true there will be no sea in heaven? I am so sorry, for I wanted to see it." Her eyes were troubled, and her forehead was drawn as with pain.

He did not know what to say at first, for he, too, loved the sea. Then the truth flashed across him. "It does not mean just that, Mary, for we are told about the sea of glass and the beautiful river. It sea of glass and the beautiful river. It only means there will be no great, cruel waves that dash the ships to pieces and drown so many people. It means, too, that there will be no wide, stormy sea to separate us from our friends. If they cross it, we can cross it too, and therefore we need not be afraid either for ourselves or for

But," said Mary, "do you think ther will be any nice waves and shells and stones, and that Jesus will let us play on the shore? I want to so much. I think it uld make me feel more rested than any thing else, and I am so very tired."

The young man felt the tears comin

into his eyes when he heard this little child talking about being so tired, and said: "I know Jesus will let you do everything

that will make you happy."

He could not say more, but laid his head down on the table, and sobbed. The doctor found him like this, and touched him, say. Come you must go now; I can't have this with my patients.'

He rese and brushed away the tears.
"Mary," he said, "will you give me this little shell to remember you by?"
"Yes," answered the child faintly, and

turned away. She was so tired.
"Doctor," he said, when the fresh air and helped him to control himself,

Good! but how? What have you

Here," said his friend, and he took out thell. "This is a new design, and it t be good, for it was drawn by the great Architect himself.

The young man was poor, and had been mpted to give up his business for one that tempted to give up his business for one that would pay better. He had resolved to try once more, and so drew a plan for a church in hopes that it might be chosen from among many others sent in, and he could thus get a start in life. He had it all finished but the tower, and for that he could draw nothing that satisfied him. The doctor had found him that afternoon cross, restless, and discouraged. He had

than he could have thought, for the young man copied the shell, and his plan was the one chosen as the best.

The walrus is a marine arctic animal somewhat resembling the large seals in appearance, yet differing from them in struct ure. The lips are covered with a thick bristles, and from these project downward two long bulky tusks, which sea-horse, as the walrus is often called, is capable of using with tremendous effect when battling for life against human or animal foes, though it is under ordinary conditions an inoffensive animal, in spite of its truculent aspect. Walruses sometimes attain a length of twenty feet, and a circumference of half that length, weighing fully a ton. The walruses are rapid swim mers, but are very awkward on land whither they go to rest, bring forth and suckle their young. Not afraid of man suckle their young. Not afraid of man unless they are hunted, they bravely defend their young and their wounded compan-ions. They often have furious combats with the polar bear on the ice, and with the narwhal and other carnivorous fishes in the water. Walrus meat is a favorite tidbit with the giant bear of the north, and he will travel many miles on the chance of making such a luxurious meal, in spite of the fact that he not unfrequently gets worsted in the battle. Large herds of wal-rus will lie together in their resting-places like swine, and their loud roarings when disturbed can be heard for miles tusks, which furnish ivory of the quality, are used as weapons, for climbing on the ice, and for tearing up the sea plants on whose attached bivalves they largely feed. The capture of the walrus is a dangerous sport, and not very remunerative except for food purposes, though the tusks The Esquimaux are very valuable. nd of their flesh, and Dr. Kane and other Arctic voyagers have given testimony that it makes a toothsome and palatable dish, whether eaten raw or cooked.

The weapon with which the Esquimaux hunter attacks the seal and walrus is to him what the rifle is to the American backwoodsman, the sword to the Agageer, the asso to the South American, the sumpitem to the Dyak, or the boomerang to the Australian swage. It is a harpoon of ingen a flow a swage with a long wooden shaft and a flow a swad to it. Owing to the great scarciy of wood, the Esquimaux is obliged to famion the shaft from a great number of piece strongly lashed together. is made of walrus or norwhal ivory lashed with iron, and it is so contrived that it looses, from the shaft when the blow is struck. The long line of seal skin is coiled around the hunter's neck, there often being several hundred feet of this seal rope looped and ready to play the quarry. To manage this line is a matter of great dexterity with the hunter, for, unless he casts it instantly free when the great walrus feels the quive of the lance-head in his body, he would either be choked to death or dragged into the sea and drowned. There is also great need of keeping the coils from tangling, or the game would certainly be lost. Extraordinary skill and promptness of movement are thus essential to walrus harpooning.
Instantly the blow is struck, the hunter jerks the coils free of his neck, and then he is prepared to play the walrus like a salmon, till the exhausted beast can be brought near enough to receive the fatal thrust from a spear.—"A World of Won-

THE BRETONS.

The Breton men look like overgr "you've done me lots of good to day—not boys, their short waistcoats and shorter only in that way, you know, but I have an jackets, ornamented with numerous rows of pearl buttons. The cloth trousers are full, and the present state of the pr pearl battons. The cloth trousers are full, and the universal sabots complete one end of the costume. At the other end is a wide-brimmed low felt or straw hat, on which it is indispensable to wear black velvet trimming, with two long black velvet tails hanging behind. Leather boots are kept for Sundays and fetes; and the smartness on those occasions appears to smartness on those occasions appears to run mostly into the waistcoat, the colored braiding on which is almost Eastern in its gorgeousness. The skirts of the women's dresses are gathered into a broad band at the waist, a kerchief or shawl being worn over the shoulders. The hair is plaited into a broad band, which is doubled on itself; and the muslin can has two long long forms. and the muslin cap has two long lappets, or ears, which are folded back on the head,

seem to take their share, or rather more than their share, in the hardest field labor; and their lot is very far removed from what an English eye would like to see. Many features of the country life remind one of Ireland; but the ingrained idea of the French peasant to put by francs seems to carry them bravely through the sternest circumstances. Still, with all their molling, they must be very poor. The houses in the out-of-the-way villages are little better than hovels, in which th cows frequently get the lion's share of the accommodation, with floors of beaten earth, and old open hearths, picturesque, perhaps, but very smoky. The one article of furni-ture in which luxury is displayed is the bedstead, which is generally a piece of ornamental woodwork, reaching from floor to ceiling, with the bed five feet from the floor, inclosed by curtains or sliding shut-ters. As the family grows richer, a substantial wardrobe cupboard is added, to match the bed.—London Society.

LITTLE PATTY.

Cross little Patty sat under a tree, As fretful as ever a chi d could be.

Keep still!" to a singing-bird she said; You are out of tune, and you hurt my he

'Do stop!" she cried, to a dancing brook.
A lamb and a pussy came to look

At cross little Patty beneath the tree As fretful as ever a child could be.

The pussy cat wondered to see her p And the friskly lambkin skipped about But the brook tripped on over stones and

And never found out that Patty was cross

The bird in the tree-top sang away,
And these were the words she meant to say

You poor little girl, why can't you see That there's nothing at all the matter with

Mend your manners, my dearie, soon, Or you'll find the whole world out of tune. Somehow the wind in the leafy tree And the rippling water so wild and free The bird on the bough, and the snow

And the gentle pussy so mild and calm, Made Patty ashamed of her naughty mood; She shook herself well, and said, "I'll be

good,' And, presto! the Patty beneath the tree Was just as sweet as a child could be.

—Harper's Young People

CARTAGENA BARBERS.

Out of the shadow some enterprising nen had constructed, with the aid of two or three chairs and several pairs of shears a barber's shop al fresco; and asses and peasants as they traveled in and out through the city gate stopped at this estab-lishment to be shaved. For it is an important item in the care of Spanish donkeys that they should be sheared as to the back in order to make a smoother resting place for man or pannier. So while the master held his animal, one of the barbers plied some enormous clacking shears, and littered the ground with mouse-colored hair, leaving the beast's belly fur-covered below a fixed line, and for a small additional price executed a raised pattern of star points around the neck. The tonsorial profession is an indispensable one in a ountry where shaving the whole face is s enerally practiced among all the humbler orders, not to mention toreros and ecclesias-But the discomfort to which the bar stead of being pampered, soothed, labored at with confidential respectfulness, and lulled into luxurious harmony with himself, as happens in America, a man who courts the razor in Spain has to sit upr in a stiff chair, and meekly hold under chin a brass basin full of suds, and fitting his throat by means of a curved nick at one side. One individual we saw seated by the dusty road at the gate with a towel are his shoulders and another in his hands to eatch his own falling locks. He looked submissive and miserable, as if assisting at his own degradation, while the barber was magnified into a tyrant exercising sovereign pleasure, and might have been expects should the whim cross him, to strike off victim's head instead of his hair.

HOW JAPANESE BABIES ARE WEL-COMED.

One curious custom in vogue is the ex hibition of a fish on every house where a boy has been born to the family during the The showing is made during the of May, and on the 5th of that The doctor had found him that atternoon cross, restless, and discouraged. He had only one more day before the plan must be sent in. The doctor coaxed him to go to the hospital, thinking that the sight of suffering would make him more contented, with his own healthy, hard-working life.

and the must we have a folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, or ears, which are folded back on the head, on the head, or ears, which are folded back on the head, on the head, only or ears, which are folded back on the head, on the head, only or ears, which are folded back on the head, on the head, on the head, on the head only or ears, which are folded back on the head, on the head, on the head of the family making it the occasion of presenting gifts and toys once, and said: "Land sakes! I guess I do; I was brought up ten miles from Ban-stand work of the family making it the occasion of presenting gifts and toys once, and said: "Land sakes! I guess I do; I was brought up ten miles from Ban-stand work of the family making it the occasion of presenting gifts and toys once, and said: "Land sakes! I guess I do; I was brought up ten miles from Ban-stand work of the family making it the occasion of presenting gifts and toys once, and said: "Land sakes! I guess I do; I was brought up ten miles from Ban-stand work of the family making it the occasion of presen

child's gear is to be seen on exhibition at child a gear is to be seed that time, and no boy is neglected. The boy is the pride of the household, the parents testifying their joy in feasting all comers who honor them by their rememcomers who honor them by their remem-brances. The girl babies are not forgotten, but they are accorded another day and a separate festival time, this being the third day of the third month—the 3d of March. Then, instead of the fish floating as a symbol, the doll is to be seen in abundance. and all the toys known to the girl world are lavishly displayed. There is very much of pride exhibited on both of these child or price exhibited on both of these child festivals, as the gifts presented are ostenta-tiously displayed by the fond parents for the admiration of their friends. Diminu-tive suits of armor, tiny swords and bows and arrows, toy horses, with full suits of trappings—in fact, every imaginable thing that goes into the make-up of the Japanes warrior of the olden time are on parade on the 5th of May; while the 3d of March brings forth all that is representative of the life and fancies of the feminine gender. There are many who are not content to await the full advent of the time for the display of the fish emblem, so that during the latter part of April it is no uncommon thing to see an immense fish, sometimes two, so constructed that it is filled by the breeze, floating from a bamboo pole, heralding the glory that has its lodgment in the house from which it is exhibited.—San Francisco Chronical.

Pleasantries.

Farmers report the hens as becoming very set in their ways.

"That's what beats me," remarked a boy as he passed a pile of shingles.

The fly now takes the mountain air upon the peak of some grand old bald head, and his morning bath luxuriously in the milk jug.

A curate once asked a little girl in the Sunday-school:—"Who made your vile body?" "Mother made the body," quick-ly retorted the child; "I only made the

The man who invented the lawn mower did a good thing, but the man who will in-vent something that will sweep the grees up into heaps as soon as it has been mowed, will be awarded the pie.

A young man in a train was making fun of a lady's hat to an elderly gentleman in the seat with him. "Yes," said his seat mate, "that's my wife, and I told her if she wore that bonnet that some fool would

A miller fell asleep in his mill, and bent forward till his hair got caught in some machinery, and almost a handful was pulled out. Of course it awakened him, nd his first bewildered exclamation was, Hang it, wife, what's the matter no

One of the regular exercises at Normal Schools is written words from dictation and giving their meaning. One of the words given out was "hazardous," which the young lady pupil spelled "hazardess," and defined "a female hazard."

"I understand, Uncle Amos, that you have quit preaching," said the secretary of state to an old colored man, who for years has had charge of a church in Little Rock. "Yes, boss, I'se stepped aside." "Why did you quit?" "Wall, dar was numerous pressures brought ter bar agin the old man.
Da charged me wid stealin' a ham, for one
thing, and 'vised me to quit.'' "Why. they couldn't prove that you stole the ham, could they?" "No, sah, da couldn't, an' ed I hadn't 'knoledged it da neber would hab proved it." "Why did you acknowledge it?" "Case da found de ham under my bed, sah."

Au American lady was traveling in Eu-An American lady was traveling in Europe. She stopped at a French inn in Normandy; and being the best French scholar in the party, she was deputed by the others to arrange for lodgings, etc. In vain she aired her best linguistic attainments. Not a word could the clerk understand; and, for aught she knew, his replies were in "heathen Chinee." In desporation

Religious Intelligence.

At Home.

At Home.

At church in Iowa advertises for a rector, and sets forth at large the many advantages which the place offers, but is entirely silent as to the salary, neither mentioning the amount nor the promptness with which it has been or will be paid.

nas been or will be paid.

A new sect, called The Chosen, has been started in Michigan. They believe in community of goods, but each individual is allowed to retain \$3,000 for his own use, any sum beyond that being divided among the brethren. It is found that they do not gain any converts among those whose property has reached the limit, and no dividend has yet been made.

A Congressional

dend has yet been made.

A Congregational council will be held Soptember 20 in the chapel of the Center Church at New Haven, Conn., to examine the Rev. Newman Smyth, D. D., who has been called to that church. The council is composed of all the Congregational ministers in New Haven, and the Revs. George L. Walker, D. D., of the First Congregational Church of Hartford, Alexander McKenzie of the Shepard Congregational Church of Cambridge, Mass., Joseph T. Duryes, D. D., of the Central Congregational church of Boston, and F. A. Noble, D. D., of the Union Congregational church of Park Avenue, Chicago. If the examination is satisfactory the installation will take place the same afternoon at 3 P. M.

In Cambridge, Mass., some young Ro.

stallation will take place the same afternoon at 3 P. M.

In Cambridge, Mass., some young Roman Catholics formed a club, and hired a room for their meetings. The priest of the church, to which the young men were attached, did not approve of the organization, and one or two evenings he was in attendance, and expressed his opposition in a very emphatic way, not confining himself to verbal arguments and persuasions. He cleared the room without difficulty, and the members of the club did not stay on the order of their going. But though expelled, like the nature of Horace, though in this case the instrument of expulsion was a stout cane, and not a pitcherk, they returned again, and expressed their determination to continue the club. The affair has created a sensation at Cambridge, and there has been some talk of taking the matter into the courts, that the priest may be taught that he is in a country where he must let his moderation be known to all men.

Abroad.

The Roman Catholics have been in China three hundred years, and they have not yet given the Bible to the Chinese, or any portion of it.

The Synod of the Russian church has arranged for the translation of the entire Bible, and of several service books, into the Lettish and Ethonian languages spoken in its Baltic provinces.

The General Assembly of the Free Church of Scotland, while deprecating the means and methods of the Salvation Army, prayed that the church would adopt similar determination and vigor and spirit

The historical church of Beedon, erected in 1220, one of the most unique specimens of Anglo Norman architecture, has been thoroughly restored at a great cost. Sir R. Loyd-Lindsay, M. P., and Lady Lindsay have been munificent contributors to the work.

to the work.

The "Salvation Army" is about carrying the war into the gorgeous east, A detachment of soldiers, all of whom, by the way, are officers, has been selected to go to India, and is already endeavoring to fit itself for its duties by wearing oriental costume, the turban included.

tume, the turban included.

The progress of Protestantism in Italy is the subject of a highly interesting article by M. Peter, in the Evangelical Christian, of Paris. He estimates at 9,000 the number of those who, beyond the Vaudois Valleys, regularly attend worship in Italian churches, and that in as many as 200 places; with 5,000 children in day, and 3,000 in Sunday-schools, the churches among whom all these are distributed being these—the Waldensian, the Free Church, and the Wesleyans.

St. Andrew's Church, Plymouth, Eug-

Church, and the Wesleyans.

St. Andrew's Church, Plymouth, England, goes back to 1460. Its walls are covered with tablets of every description, in memoriam, and the floors are all made of ancient grave-stones, some of the names being entirely obliterated. The tower contains a peal of bells, to which is attached a carillon and Westminster chimes. The carillon is furnished with fourteen tunes, sacred and secular, so set that the tunes are changed every day for a fortnight. They play every four hours, and peal every quarter.

Mr. Milne a Bible court is D.

quarter.

Mr. Milne, a Bible agent in Buenos Ayres, reports: "We commenced this spring to make a thorough canvass of the entire city from door to door. This work has been going on for two months with satisfactory results. In many cases the books have been left from one day till another for inspection, and a large number of the books disposed of have been sold to persons who were too poor to buy them at once. This occasions many additional visits, yet the time which is spent in this way can hardly be said to be lost."

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WM. H. Seibert, President.

Harrisburg, Sept. 6, 1882.

Ceneral Lews.

HOME.

The Star Route cases are now in the hands of the jury. No agreement has yet been reached.

Tached.

The Baltimore Oriole will be celebrated this week with a grand pageant.

Forty-two new cases of yellow fever and three deaths were reported Sunday in Brownsville. One of the dead was a Sister of the Sacred Heart. The total number of cases reported in Brownsville last week was 426; deaths, 22. Total number of cases from the beginning of the epidemic to date, 1539; deaths, 88.

Severe thunder storms passed over the Eastern part of Pennsylvania on Fridsy night. Chester, Lancaster and Lebanon counties suffered most. A meteor weighing one pound and eleven ounces, fell in the centre of one of the principal streets of the torough of Lebanon. Luzerne county was also visited by a tornado.

FOREIGN.

A terrible earthquake occurred on the Istmus of Panama lately, and much property was destroyed.

was destroyed.

A despatch just received from Kassasin, dated Sept. 9th, says:
The only general engagement since the inauguration of the war in Egypt has now fairly begun. The Egyptians under Arabi advanced early this morning to within a few miles of this place and attacked the B titish forces, which were drawn up to receive them at several points. A heavy artillery duel is proceeding, and the British have been so hoty pressed that reinforcements have been ordered up from Mahsameh to strengthen them.

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Phous. - We quote the wholesage of prices as follows: Supers at \$2.75 @ \$1; charge of prices as follows: Supers at \$2.75 @ \$1; charge of prices as follows: Supers at \$2.75 @ \$1; charge of prices as follows: Supers at \$2.75 @ \$1; charge of prices as follows: Supers at \$2.75 @ \$1; charge of prices as follows: Indies family at \$3.75 @ \$1; charge of \$2.50 @ \$1; charge of \$2.50 @ \$1.51 @ \$1.50

Pennsylvania, New Jersey and Delaware extras at 260.

Perroleux.—Receipts, 8058 barrels crude and 588 barres erefined. The export inquiry was fair and the market continued firm at 620, for refined in barrels and 920, for do, in cases.

Har and Straw,—We quote choice Timothy Hay at \$18; No. 1 do, at \$16(0,17; No. 2 do, at 16(0,16), and low grades at \$80,312. Rye Straw was steady at \$12(0,12,50).

Seed.—Clover was in modera'e request at \$8,0350, for round lots, and 90, for jobbing sales. Timothy was quiet at \$2,250,2.56 for fair to prime. Flax was wholly nominal at \$1,35 for pure.

Fren.—There was very little doing, but supplies were not large, and the market ruled steady at \$19,00@20 as to quality on track.

Live Stock Prices.

The arrivals of live stock at the Philadelphia Stock Yards were: Beeves for the week, 3,800; sheep, 16,000; hogs, 3000. Provious week: Beeves, 4000; sheep, 15,000; hogs, 2,800.

EREF CATTLE were dull, slthough the bigh rates paid for cattle Week kept the retail market up to last week's figures, except on the lower grades, which in some instances were \$\frac{1}{2}\$ s. lower. Quotations: Extra,

7½@74c.; good, 6½@7c.; medium, 5½@6½c.; common, 4@6½c.; fat cows. 3½@4½c.

MICH Cows were dull and lower at \$25@50, with sales of extra graded as high as \$75.

SHEEF.—A choice lot of extra wothers were sold for 5½c, but this was an outside rate. Lambs were dull and lower, while milch calves were in good demand and higher. Quotations: Extra, 5½@5½c; good, 4½@5c; medium, 4½@4½c; fat ewes, 4½@5; stock ewes, 3½@42c; common, 3@3½c; lambs, 3½@7c; talves, 7@9c.

Hoss were active and prices were ½c. higher in sympathy with the Western markets. Quotations: Extra, 12½c.; good, 1½@12½c; medium, 11½@12c.

DRESSED BERYES were inactive and closed at 7@10½c; descended to the former rate for low Texans and cows. Sales last week: Thomas Bradley, 165 head, 8½@11c; C. S. Dengler, SS head, 8½@11c; A. A. Boswell, 12½ head, 7½@10½c; W. H. Brown, 13½ head, 8@010½c; J. F. Lowden 40 head, 8@10½c. Harlan & Bro., 72 head, 8@9½c. DRESSED SHEEF were active. Samuel Stowart sold 615 head at 8@9½c.

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